The Churchman.

"The Church of the Living God, the Pillar and Ground of the Truth."

VOL. XXV., NO. XXXVIII.: WHOLE NUMBER, 1287.] NEW YORK, NOVEMBER 15, 1855. [TRINITY BUILDING, NO. 111 BROADWAY.

DAILY PUBLIC WORSHIP.

PUBLIC WORSHIP is celebrated every week-day in this City and Brooklyn as follows:

TRINITY CHURCH—9 A. M. and 3 P. M. Sunday Services at 10½ A. M. and 4 P. M. The Holy Communion is administered on the First Sunday in each month, and on the great Festivals. Baptism, at the Afternoon Service on the First Sunday of the month, and at any Afternoon Service on a week day, upon previous notice.

TRINITY CHAPEL—9 A. M. and 4 P. M.

ST. LUKE'S CHURCH—8¼ A. M. and 5 P. M.

CHURCH OF THE NATIVITY—9 A. M.

CHURCH OF THE ANNUNCIATION—9 A. M. Sunday Services at 10½ A. M. and 4 P. M.

CHURCH OF THE HOLY COMMUNION—8 A. M. and 6 P. M. Except on Fridays, when *Evening* Prayer with Lecture is at 7½. On Saints' Days, second Service (with Offertory for the Poor) at 11 A. M.

CHURCH OF THE TRANSFIGURATION—8¾ A. M. and 6 P. M.

CHURCH OF THE HOLY APOSTLES—9 A. M.

CHURCH OF THE HOLY INNOCENTS—9 A. M. and 7 P. M. On Saints' Days, and other Festivals, second Service (Eucharist) at 11 A. M.

ST. LUKE'S CHURCH, Brooklyn—9 A. M. On Festivals and Fasts, a second Service at 4 P. M.

ST. MARY'S CHURCH, Brooklyn—5½ P. M. On Fridays and Holy Days, at 8½ A. M. Friday Evening, with Lecture, at 7½ P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR.

NOVEMBER.

18	Twenty-fourth Sunday after Trinity.
25	Twenty-fifth Sunday after Trinity.
30	St. Andrew's Day.

DECEMBER.

2	ADVENT SUNDAY.
9	Second Sunday in Advent.
16	Third Sunday in Advent.
19	Ember Day.
21	St. Thomas's Day.
	Ember Day.
22	Ember Day.
23	Fourth Sunday in Advent.
25	CHRISTMAS DAY.
26	St. Stephen's Day.
27	St. John Evangelist.
28	Holy Innocents.
30	First Sunday after Christmas.

THE CHURCH AT HOME.

DIOCESE OF NEW YORK.

The Rectors of Parishes in Westchester county and on Long Island, desirous of an early visitation, may receive one during the latter half of this month by communicating their wishes immediately to the Provisional Bishop, at No. 33 West Twenty-fourth street, New York.

New York, Nov. 4, 1856.

New York.—A sermon was preached in Trinity Chapel, on Sunday evening, by the Rev. Dr. Higbee, and a collection taken up on behalf of "St. Luke's Home for Indigent Females." The crowded assemblage, the interesting nature of the services, and the liberality of spirit which characterized the offerings on that occasion, indicate that this excellent charity is rightly appreciated by Churchmen of all ranks. It is, indeed, one deserving of the utmost encouragement, not only in itself as likely to meet a long felt want, but as tending also to suggest the formation of Sisterhoods of Mercy among us, the value of which, perhaps, will never be rightly estimated until we can have some living example of the system in its fullness, busied in aiding to carry out the great missionary work of the Church in those spheres in which it is permitted to Christian women to be "diligent in labours, serving the Lord."

New Jersey.—The Rev. William D. Hanson has been received, on letters dimissory, from the diocese of Virginia; and is rector elect of Trinity Church, Princeton.

The Rev. John W. Clark has been received, on letters dimissory, from the diocese of Ohio; and is rector elect of Trinity Church, Hoboken.

The Rev. Henry Brown has been received, on letters dimissory, from the diocese of Pennsylvania; and is rector elect of St. Stephen's Church, Beverly.

ST. MARY'S HALL AND BURLINGTON COLLEGE.—The first week of the new term, at these two institutions, has brought in more than two hundred pupils.

Pennsylvania.—*(From our own Correspondent.)*—We said last week that there seemed to be a little more activity in Church matters in Philadelphia lately. As evidence of this we noticed the new meeting of the Advancement Society, and a somewhat unusual meeting of the Bishop White Prayer Book Society; and, as further evidence of the same thing, we now refer to several very agreeable items of intelligence. For some time a mission has been in operation among the new population of the lower or southern part of Southwark (that was). The missionary appointed to the charge of the station has been indefatigable in his efforts to raise the means with which to build a church, and he has been nearly successful. He has just sent forth what he hopes to be a last appeal. The building is promised for use by Christmas. There has been far too much backwardness in coming up to the help of this mission station. The part of the town in which it is situate grew up, nay, we might say, started up, already filled with men, women, and children. Many of these were either English people, or the immediate descendants of such, from the manufacturing districts of their mother country, people who have come here as skilled workmen, especially in the machine and similar departments of work. Numbers of these are Church people or Church people's children; often, we are sorry to say, careless about their great privileges, and too often taking no pains to keep themselves in communion with the Church of their nativity. The few who have made much effort in that way have mostly been repulsed by the odious pew system which has done so much to drive away pretty nearly the whole of that class of people from our churches. The greater the need, then, for such a mission in their midst. The school room that has been used for a chapel has been free to all who chose to enter it, and the new church, of course, will be the same. In this, however, we may be disappointed. It will not be the first time in such matters, for we have before now seen, even in quiet, sober Philadelphia, a free church turned into something very different. There is quite a large Sunday school belonging to the mission, and the attendance on divine service very encouraging. If it only go on in the right way, it may do much good. But we would very earnestly ask, if it be right for such a mission as this, in the midst of such a population, to be left for six weeks, during the season when there is sure to be much sickness among the children, to the tender mercies of whoever may take pity on its necessities. Surely the plea could not here be raised that we often hear—"There is nobody to preach to," as if there were *nothing* to do but preach, no sick to visit, no dead to bury, no afflicted to comfort, no—none of these—nothing but preach.

Some months ago, as we have been credibly informed, a few persons, belonging to one of the parishes in the western part of Philadelphia, became desirous of having matters a little more after the "Evangelical pattern," as they would say, than they had them. To effect this, they have associated with others, and are about to build a new church, which is to be known as the "Church of the Saviour." The church schoolmaster is much wanted, surely, amongst such people, to let them know how absurd it is to adopt such names for their sacred edifices. You perceive that Philadelphia is in as bad a predicament as you are in this matter.

Two other churches are *spoken* of. One of them is so far on the way that a charter has been obtained for the corporation, a site has been secured, and the plans and estimates for the building are actually under consideration. It will be time enough to say more, when we learn that the arrangements have been completed. We cannot help saying this much, however: Gentlemen, by all means, get rid of the profane traffic in pews. Do not make your church a *proprietary*—a joint-stock meeting house.

St. Mark's Church, which many of our readers must know, as one of the most correctly planned churches in the country, is now so entirely sold and rented that there is pressing need for a new church in that same neighbourhood. This want is likely soon to be supplied; but as in the last case we say nothing more until we shall hear of the completion of the arrangements.

Our readers will, we think, agree with us in saying that there is more than usual life at present in Philadelphia.

An Ordination was holden, by the Bishop of the diocese, in All Saints' Church, on the Twenty-first Sunday after Trinity, when the Rev. M. Lundy, deacon, was admitted to the Holy Order of Priests, Dr. Bull, Dr. Vaughan, and Dr. Hooker, assisting. Is it not a pity that *so many* ordinations are holden at other than the Four Seasons? The ordination of a priest, we think, is a matter of much greater moment than the appointment of a sexton. But we have known some instances, and heard of more, in which there seemed to be undue haste and bustle. We do not mean, now, haste in the passing of the person to be ordered, but haste and bustle in the preparation for the ordering. At such a time, it seems to us, a man should have an opportunity of being as quiet as possible, nay, he should have an opportunity for practically applying some of his own teachings. Our Lord fasted and prayed before He appointed—surely one to be appointed might have some opportunity of doing the like, but he can hardly have much of such opportunity, when, as is often the case at these intermediate ordinations, the candidate has, of necessity, perhaps, laid on him the whole duty of providing those who are to be his examiners—and, perhaps, even the preacher, and this taking up his time, occupying his thoughts, and making him over anxious, up to the very moment of his going to the church where he is to be ordered. Much of this may be laid, doubtless, to the great extent of our dioceses and the amount of such work that is to be done, although it is so much less than it ought to be. Where there is one candidate for ordination now, there ought to be at least five. Such an amount of labour would require three times the number of bishops we now have, and, of a truth, there is plenty of room for them. The only difficulty is, how to get the means for their support. We must get up a "Sustentation fund."

To the Editor of the Churchman:

DEAR SIR:—Your Philadelphia correspondent made a slight mistake in his report of the late meeting of the Advancement Society. The rector of St. James', Philadelphia, spoke after the rector of Christ Church, Reading. I do not wonder much at your correspondent's mistake, for the character of the address of the reverend gentleman from Reading was more like a "final appeal" than that of his Philadelphia brother. Your correspondent probably wrote without notes, and if so, would be very likely to make just such a mistake. But, Mr. Editor, your correspondent erred much more in omission than he did in commission, for he did not notice a remark made by the first speaker at that meeting. Speaking of the Advancement Society, he said: "He who has been called the Father of American Episcopacy was the Father of this Society." He used these words in a way that must have led the bulk of his hearers to suppose that he endorsed the saying of those who called the Father of the Advancement Society the Father of American Episcopacy. Now, sir, for one I beg leave to dissent from the saying, and to call in question the propriety of allowing such things to be said unchecked. We all, here at least, know the reverence in which the name and memory of the Father of this Society are still held. There are yet many living who knew him well, and who fondly cling to the remembrance of his ways and words, and who think that to let any of them slip is a great error. With all this few have any wish to interfere. But the speaker who gave currency to the saying ought to have known that those who called the venerable prelate who was the Father of the Advancement Society, the Father also of American Episcopacy, did so in error. Is not that gentleman the Secretary of the Ecclesiastical History Society? Of a truth, sir, if the only use of such a Society be to propagate, by implication, an historical error, or to foster diocesan pride at the expense of the truth, the sooner they are no more the better. Now, sir, the Father of the Advancement Society was *not* the Father of American Episcopacy, though, perhaps, nine-tenths of Pennsylvania Churchmen believe him to have been so. Much as the mild and conciliatory temper of that good man served to allay differences, to smooth difficulties, or win over opponents, there was at the same time need for one of sterner stuff to fight the battles of the Church in the time of her great need. How thankful ought we to be to the Great Disposer of events for having raised up for that purpose the valiant champion who was in very truth the Father of our American Episcopacy. Consecrated by men who were anything but nursed in the lap of ease and luxury, imbibing their spirit and their principle in a wonderful manner, he came to his diocese willing and ready and well fitted to contend earnestly, and, to our great comfort, successfully, for many of those truths which, but for him, would, in all human probability, have been let slip. LAUS DEO!

S. R.

The Right Rev. the Bishop of the diocese has addressed a pastoral letter to the clergy and laity in Philadelphia and its vicinity. The pastoral renews the request, made annually for three years past at the instance of the Board of Managers of the Church Hospital in Philadelphia, that offerings towards the support of that excellent charity be made in all the churches on the day set apart by the civil authority to be observed as a day of General Thanksgiving and Praise throughout the State. After alluding briefly to the objects of this institution, and dwelling for a moment on the fact that its sphere of usefulness is enlarging as its means of doing good from year to year increase, the Bishop goes on to say:—

> During the last year we have been crowned, as a people, with distinguished and almost unparalleled blessings. Plenty rewards the labours of the husbandman. War expends its fury far away from our homes and hearths. Pestilence has sorely scourged our brethren in other cities and states, but it has spared us. In assembling at the call of our Chief Magistrate to render up our praises to God, and make our thank-offerings before His mercy-seat, we should do it as stewards of blessings which charge us with fearful responsibility to God and to his afflicted people. May that responsibility be felt. May it be duly acknowledged by deed as well as by word. I therefore recommend and affectionately request that on the 22d day of November, being the day designated as a day of General Thanksgiving, offerings be made in our several churches to supply the existing deficiency in the receipts of the Church Hospital as compared with its expenses. "To whom much is given, of them will much be required." "Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."
>
> ALONZO POTTER,
> Bishop of the diocese of Pennsylvania.

The *Episcopal Recorder* gives an account of the proceedings of the Young Men's Institute, for the year now closing, taken from the annual report just published. The object to be attained by this association, as appears by its publication, "is the training up of an intelligent, skilful, industrious, and contented working class, in a city whose population, within fifteen years, will probably number a million—truly a great, a noble undertaking. To draw from the engine-house or the corners of the streets the young man to whom the pursuit of knowledge is as yet unfamiliar, to bring him within the walls of an institute and convince him that there he may find something capable of affording more true pleasure and infinitely more profit than his old pursuits; to recommend to him the perusal of books calculated to interest and benefit him; to provide lectures suggestive to him of future investigation of the topics discussed, and stimulating to the acquisition of useful knowledge; to train the eye and the hand to the facile execution of designs; to instruct him in the harmonious arrangement of colours and combination of forms, and to cultivate the taste for the beautiful—these, briefly, are the steps by which it is hoped to accomplish the desideratum, and to give that respectability to labour which it deserves." This object is assuredly a worthy and most commendable one; though we cannot but remark the absence of all recognition of the necessity for a religious as well as a purely intellectual training. As far as it goes, however, the Young Men's Institute appears to be deserving of hearty support and encouragement.

Virginia.—The *Southern Churchman* has lately given many substantial evidences of sympathy in the case of the late Rev. Mr. Chisholm, who perished at his post during the pestilence in Virginia. The following are among the latest:—"The Bishop of Virginia acknowledges the receipt of stock in a railroad company, from an unknown person, to the amount of $500, the interest to be expended annually on the education of the orphan child of the Rev. Mr. Chisholm, the principal at a certain time to be at the disposal of the Bishop. Also $100 for the same, from the Rev. Mr. Kerfoot, rector of St. James' College, Maryland, being a collection in that institution. Also $15 for the same, being a collection in the Episcopal Church at Hagerstown, Md."

Mississippi.—We are happy to learn that the pestilence under which this diocese has been suffering has at length subsided. The *Church Herald*, which, after a short suspension, again resumes its publication, says:—

> We are not only thankful that the pestilence has left us, but for the truly mild character of the visitation. The yellow fever with us has indeed been of a very mild type. There have been, as we are informed, upwards of 150 cases and only 22 deaths. But light as it has been, our community has to mourn the death of several of its most valued citizens. We humbly pray that this visitation may be viewed by all as a Fatherly correction, and "that it may have its due influence upon us, by leading us to consider how frail and uncertain our life is; that we may apply our hearts unto that heavenly wisdom which in the end will bring us to everlasting life, through Jesus Christ our Lord: *Amen.*"

In consequence of the prevalence of the yellow fever the Bishop had been compelled to abandon some few of his appointments, but these will now be fulfilled without further delay. St. Andrew's College, even during the height of the pestilence, remained uniformly healthy, and has been ready for the reception of pupils since the first of October. There is cause for deep regret in the decease of the Rev. A. D. Corbyn, of whom an obituary will be found in another place.

THE CHURCH ABROAD.

England.—The subject of clerical incomes has been remarked upon by the Bishop of Lincoln, at a public meeting in his cathedral city on behalf of the Curates' Aid Society. We learn from the report, that after dwelling on the statistics with regard to the outstripping growth of the large towns, and in the manufacturing districts, he combatted the objection that the required increase of clergy could be provided out of existing property. In point of fact, said the right rev. prelate, the redistribution of the income of the clergy would only very much increase the necessity for voluntary effort. At present, in many of the populous parishes, there were clergymen who had large incomes, and were able, consequently, to employ curates, but if the whole of the incomes of the Church of England were redistributed and divided equally among all the incumbents throughout the land, the result would be a net average income of only £200 a year each. He had heard several of those who had advocated the redistribution of Church property express their opinion, that no clergyman ought to have less than £300 a year. In that opinion he quite concurred, but if such a redistribution took place no clergyman would have so large an income, and the consequence would be, that a clergyman in a populous parish could not support a curate, and the claims on voluntary societies would be greatly increased. If the incomes of the incumbents and curates were divided equally among them, the average income of each would be only, he believed, £150 a year. Of course, it was worthless asking whether such a result ought to be, but still he supposed that none would doubt that, in such a case, a very different class of persons would undertake the ministerial office, and those numerous instances now to be met with of men of large properties, who devoted themselves and their fortunes to some immense parishes, would gradually disappear.

The pew system appears to be gradually disappearing,—very gradually, so far, but still with decided progress. There has just been (among other instances) the reopening of St. Peter's Church, Sudbury, after a restoration, in which the substitution of free chairs for boxed pews presents the chief feature. "Before the work of restoration was commenced," says the account, "a majority of those who were considered possessors of pews had removed their pew-doors and consented to their pews being considered as entirely free; and it was generally understood that the restoration of the nave and aisles was to be carried out on the principle of making the whole area absolutely free and unappropriated. This has been now carried out; the nave, and a considerable part of the aisles, have been furnished with chairs of a light and inexpensive kind, and benches, of a skeleton character, have been placed against the outer walls. By means of the chairs all passages are now made available, and on Sunday evenings these passages are fully occupied in all directions. On week days, a number of chairs sufficient for the average number who attend prayers, is all that is left; the open floor and pavement and the full length of the columns being left unencumbered."

The papers mention the arrival of the Bishop of London and Mrs. Blomfield at the Palace, Fulham, from Switzerland and the German provinces on the Rhine. The latest accounts we have received from the metropolis state, that the Bishop of London, since his return home, had been suddenly seized with severe illness.

Also the Bishop of Gloucester and Bristol, and his family, from a continental tour, in good health.

The praiseworthy efforts of the Vicar of Watford to restore the services in his church to a more rubrical and more devotional condition, having been much misunderstood and misrepresented—as such efforts often are—the rev. gentleman has addressed a letter of explanation to the *Guardian*, in which he says:—

> The plain rules of the Prayer Book *are* carried out, and no rubric has been conceded to popular clamour. I have not taken steps to compel the churchwardens to observe the rubrics relating to their office, but I give them the opportunity of collecting alms, and I have remonstrated with them. It has always been the custom in this Church to collect alms on special occasions according to the rubric. Some time before I came into residence the choristers wore surplices, though the practice was discontinued. I believe a good work is going on—the National Schools are getting into good order, the number of those that avail themselves of the means of grace has steadily increased. I trust that all differences may be healed. *Anything is better than a cold, dead, empty Churchmanship, with the minimum of confession, prayer, and praise offered.*

Another instance of the Church interesting itself in the festivities of the labouring class is related. It was a harvest celebration. The Rev. R. S. Hutchins, of Monktonwyde House, Whitchurch Canonicorum, the farmers in the surrounding neighbourhood, and the inhabitants generally, agreed to hold Thursday, the 4th ult., for the manifestation of their joy and gratitude to God for the late bountiful crops. In the forenoon of that day, divine service was celebrated in the new church, and, about one o'clock, the party repaired to a field situated near, carrying various banners, and preceded by a band of music. During the afternoon much amusement was afforded by competition for various prizes; and at five o'clock several parties, which amounted to nearly 300, were regaled with plumcake and tea. Afterwards they returned to dance in the field, and night having set in, Mr. Hutchins let off a large quantity of beautiful fireworks. Shortly after nine o'clock, the company sang the National Anthem, giving at the conclusion nine hearty cheers for the Queen. Upwards of 500 persons were present, and the utmost sobriety and decorum prevailed.

The Rev. J. Jebb, who is the author of an able work on the Church Service, writing to the *English Churchman*, on the subject of the services at the chapel of St. Mark's Training College, says:—

> Nothing can be more clear or distinct than the fact, that the intonation, or chanting of the prayers and versicles, was the uniform rule of choirs in the Church of England. We retained that *ecclesiastical* tone, which had ever existed in the *Church Universal*, at least since the regular institution of Church music. I must not enlarge upon this topic, which I have endeavoured elsewhere to illustrate, upon far higher grounds than those to which you adverted in your last article. And I am quite certain—the fact is all but demonstrable—that in our *regular* choirs this method of recitation was never discontinued till the beginning of the last century; and that then, as Dr. Bisse tells us, it was not regarded with complacency by sound Churchmen. This alteration came in *pari passu* with the notorious and scandalous neglects which too long disgraced our Cathedrals and Colleges, as one of the symptoms of a degenerate age. Wherever Minor Canons, Priest Vicars, or (in choral Colleges) Chaplains formed part of the foundation, then the prayers were universally chanted. And if in any Colleges there was but a partial choral service (as *perhaps* was *anciently* the case at St. John's and Peterhouse, Cambridge, Trinity College in Oxford, and Dublin, though of this I am by no means sure,) this may have been from the want of a regular provision of choral Chaplains. With all deference to those who would suppress the choral intonation, I must avow a far greater deference to the principle of the Church of England as carried out in her regular choirs. The same remarks are applicable to the Nicene Creed. Ever since that Creed was adopted into the service of the Church, it has been sung. All our old Cathedral service recognizes this *hymn*, for such it is, as an object of musical performance. In those choirs where it has been discontinued, this has been a comparatively recent innovation. And I must earnestly protest against the present degenerate usage of the Chapel Royal, and some of our Cathedrals, being quoted as authorities. These are rather corruptions which ought to be avoided.

A correspondent of the *Oxford University Herald* says, in reference to the Rev. Mr. Miller's sermon on the Three Hundredth Anniversary of the Martyrdom of Ridley and Latimer, (a long account of which will be found in another page,) that there never was a greater misrepresentation than when he assumed there to be an identity of doctrine on the subject of the Sacraments, between Bishops Ridley and Latimer and the Gorhams and Ditchers of the present day. "Thus," he continues, "on the subject of Baptism, Bishop Ridley wrote, 'In Baptism the body is washed with visible water, and the soul is cleansed from all filth by the invisible Holy Ghost.' And Latimer—'What is so common as water? Every ditch is full of it: yet we wash out remission of sins by Baptism.' On the doctrine of the Holy Eucharist," he adds, "Ridley wrote, 'I grant the bread to be converted and turned into the Flesh of Christ.' And again—'It is His Son's Blood, which is in the chalice, I grant, and the same which sprang from the side of Christ.' And, once more—'We adore and worship Christ in the Eucharist.' Doubtless Ridley and Latimer lived in a time that was unfavourable to the calm and quiet study of dogmatic theology; but nothing is plainer than this, viz., that they held, on the Sacraments, the doctrine of the Real Presence and regeneration in Baptism—those very doctrines against which Mr. Miller and his friends protest as soul-destroying and Popish."

THE WORLD AT HOME.

SINGULAR ACCIDENT.—On Tuesday evening, about half-past 6 o'clock, the express train from Albany, when in the vicinity of Chatham Four Corners, was actually blown off the track by a violent blast of wind. It appears the train had left Albany at 4.30 A. M., and arrived at Chatham Four Corners at 5.28, with three passenger cars and a baggage car. After stopping at Copake—a station about thirty miles below Chatham Four Corners—the train arrived at the place known as the Taconic or lower range of Berkshire mountains, the boundary line btween Massachusetts and New York. This part of the road is very much exposed to a high wind, owing to a narrow valley between two mountains, which, when the wind is east, concentrates it, and the most fearful gales are experienced on this part of the road when the wind at other places is even moderate. As the train was passing, a fearful gust came up from the valley, and the doors of the baggage car were blown in, and in a moment the car was hurled off the track, and rolled down an embankment some forty feet deep. The coupling which attached it to the engine snapped in a moment, but the passenger cars were jolted off the track, and were blown by the wind after the baggage car. Two persons were killed, and seventeen injured.

RAILROAD ACCIDENT.—A freight and cattle train on the Central Railroad on Sunday evening, when about four miles from Rochester, was thrown from the track while crossing a high bridge by the train separating and running together on a heavy grade. One person was killed and a great number of cattle. Twenty cars were thrown off the track.

CITY AND COUNTY OFFICERS.—We are at length enabled (says the *Courier and Enquirer*) to give a correct list of the City and County officers elect:—

Comptroller.—Azariah C. Flagg, Soft, (probably.)
Street Commissioner.—Joseph S. Taylor, K. N.
Commissioner of Repairs and Supplies.—Nathaniel S. Selah, Democrat.
City Inspector.—Geo. W. Morton, K. N.
Corporation Counsel.—Lorenzo B. Shepard, Soft.
Governors of the Almshouse.—Isaac J. Oliver, K. N.; C. Godfrey Gunther, Hard.
Sheriff.—James C. Willett, Soft.
County Clerk.—Richard B. Connolly, Democrat.
Coroners.—Edward D. Connery, Dem.; Robert Gamble, Dem.; Frederick W. Perry, Whig and K. N.; Samuel A. Hills, Whig and K. N.

THE LOCAL JUDICIARY.—According to the same journal all doubts of the election of the following named gentlemen are now removed:—

Justices Supreme Court.—James R. Whiting, Dem., for full Term; Henry E. Davies, K. N., to fill vacancy.
Justices Superior Court.—Murray Hoffman, Whig and K. N., and Lewis B. Woodruff, do.
Judge of Common Pleas.—John R. Brady, Dem.
Judge Marine Court.—Arba K. Maynard, K. N.
Two Democrats, and four Whigs and K. N's.

THE WIFE OF A ROMAN CATHOLIC PRIEST SUING FOR A DOWER.—We have already alluded (says the *Daily Times*) to a curious case now before J. M. Van Cott—Supreme Court, Brooklyn—as referee. The suit was brought by the widow of one Charles Smith, a Roman Catholic priest, deceased in 1851, to recover her dower in certain lands conveyed by her husband, in the alienation of which she did not join with him. The lands in question consist of two lots in Jay street, Brooklyn, now valued at $10,000, of which, in 1848, Charles Smith was seized, and which, in the same year, he conveyed in fee to Archbishop Hughes for the sum of $1,500. They are opposite St. James' Church, of which Smith was the pastor; and the defendant Laughlin, who is the Roman Catholic Bishop of Brooklyn, is now in possession of the property as tenant. The plaintiff claims to have been the wife of Charles Smith at the time of the conveyance of the property, and for many years previous, having been secretly married, and to have had two children by him, who are both living.

OFFICIAL CORRUPTION.—The case of the people against Sidney H. Stuart, City Judge, charged with corruption in office, commenced on Monday, in the Court of Oyer and Terminer. Most of the day was spent in empanelling a jury. The prosecuting counsel, Mr. Cutting, in opening the case, presented a narrative of the facts to the jury, which, as a daily paper observes, for variety of incident and the romance thrown around the whole subject, outvie in interest any of the popular novels of the day.

COMMITTEE ON TAXES.—The Board of Supervisors (says the *N. Y. Herald*) met on Monday afternoon. The Committee on Annual Taxes, who have had under consideration the report of the Receiver of Taxes, relative to persons liable to personal tax, presented a resolution directing the publication in the newspapers of the names of parties owing said taxes. This proposition elicited a warm debate, in which Messrs. Kelly, Ely, and Herrick, Recorder Smith, and Mayor Wood, took part. Finally the resolution was amended by authorizing the publication in documentary form, instead of in the newspapers, and in that shape was adopted. This proceeding will no doubt bring some portion of the six hundred and odd thousand dollars due for personal tax into the treasury.

EMIGRATION FROM VIRGINIA TO KANSAS.—The *Frontier News* states that Dr. Somers, of Virginia, was on his way to Kansas, with several other gentlemen, to make arrangements for the location of one thousand persons, who purpose emigrating thither from Eastern Virginia this fall; sixty families being from Richmond, thirty from Staunton, fifty from Rappahanock, and the remainder from the same neighbourhood. It is also announced, that a large emigration is expected from the western portion of Virginia next spring.

ST. ANDREW'S SOCIETY.—At a preparatory meeting of the St. Andrew's Society of State of New York, held at the Metropolitan Hotel, the following officers were elected for the ensuing year:—Adam Norrie, President; William H. Maxwell, 1st Vice President; John Taylor Johnson, 2d Vice President; Alexander McKenzie, William Whitewright, Jnr., William Paton, Thomas Fraser, Alexander Stuart, Thomas Cochrane, Managers; Robert Hyslop, Treasurer; Robert B. Campbell, Secretary; Robert Dinwiddie, Assistant Secretary; Alexander Elder, M. D., Physician; Rev. Dr. John N. McLeod, Rev. Dr. John Thompson, Chaplains.

CONTRIBUTIONS FOR THE WASHINGTON MONUMENT.—Mr. T. B. Brown, agent of the National Washington Monument Association in this city, announces the following named sums as having been contributed at the polls last election day, to help to complete the Washington monument now in the course of erection:—Second ward, $3.58; Third, $9.62; Fifth, $24.12; Eighth, $9.47; Ninth, $18.54; Tenth, $7.00; Eleventh, $3.46; Twelfth, $2.14; Thirteenth, $3.84; Fourteenth, $9.25; Fifteenth, $15.86; Sixteenth, $14.73; Eighteenth, 19.40; Nineteenth, $9.65; Twentieth, $2.66; Twenty-second, $8.76; Total, $162.16. In Brooklyn the sums collected amounted to $113.35.

CITIES IN ILLINOIS.—The city of Peoria is the second city in the State, numbering 11,926 citizens. The value of her manufactures is set down at $1,120,470; live stock, $291,870. Quincy has a population of 11,754. Value of manufactures, $1,087,900; live stock, $146,560.

THE JACKSON MONUMENT AT NEW ORLEANS.—Preparations are making in New Orleans (says the *Boston Transcript*) for the erection of the Jackson Monument on the approaching anniversary of the battle. At the surface of the ground the pedestal will cover a space of thirty-eight feet eight inches square. By steps to the height of ten feet it will decrease to sixteen feet eight inches square, the size of the base of the shaft. This itself will be one hundred and forty-two feet high. The height of the top of the monument above the general level of the ground will be one hundred and fifty five feet. A spiral staircase of two hundred and ten stairs will lead up the interior to a landing in the top, just below the apex of the obelisk.

SUNDAY NEWSVENDERS.—On Sunday last seven boys were taken into custody in Brooklyn by order of Mayor Hall for selling newspapers. They were discharged with a reprimand, and given to understand that if caught hereafter they would be severely punished.

GOVERNMENT RECEIPTS AND EXPENDITURES.—During the quarter ending the 30th of September last, the receipts from customs amounted to $17,085,238; from sales of public lands $2,355,725, and miscellaneous sources $333,395—total receipts, $19,774,460. The expenditures during the same time amounted to $17,594,116, of which $4,282,292 was for the Navy, $5,142,111 for the War Department, $117,869 for civil, miscellaneous and foreign intercourse, and $252,209 for redemption of public debt, including $20,821 for premiums redeemed.

BROOKLYN AND WILLIAMSBURGH DISPENSARIES.—There were 429 patients at the Brooklyn Dispensary during October. At the Williamsburgh Dispensary during the month of October 276 patients were treated: males, 96; females, 180; to whom 564 prescriptions were gratuitously dispensed. Of these, 150 were natives of Ireland, eight of Germany, and seven of England.

MORTALITY IN NEW YORK.—The deaths in this city last week amounted to but 291. Of these, 103 were among adults, and 188 among children.

MORTALITY IN BROOKLYN.—The total number of deaths in this city last week was 60; of which 31 were males and 29 females; of these, 20 were adults, and 40 minors.

THE WORLD ABROAD.

Great Britain.—The Court remain at Windsor Castle. At the late Privy Council, Parliament was ordered to be further prorogued to the 11th of December. It is stated, that at the Privy Council the question of a dissolution of Parliament was entertained, but was deferred for further consideration.

The Lord Mayor of London had convened a public meeting for the establishment of a public library in the metropolitan city.

The Corporation of the city of London had presented an address to the Queen upon the glorious successes of the allied army, to which the Queen made a suitable reply, promising a vigorous continuance of the war.

Among the recent deaths of notable persons, are recorded those of Lord Wharncliffe and Mr. Lucas, M. P.—the latter the organ in Parliament of the extreme Romanist party.

Intelligence had reached England of the arrival of Miss Nightingale at Sebastopol.

According to the London *Times*, the English government is omitting no opportunity of reinforcing the West India squadron, and thus interposing a powerful barrier between Britain and the North American continent. "At this moment," it is observed, "North America is in profound peace with the whole world, yet it is not the less true, that in her ports are fitting out, at this moment, piratical filibustering expeditions, destined to carry war and bloodshed into the dominions of an unoffending neighbour. We cannot believe that those who are now engaged in enrolling unhappy men for these desperate and criminal enterprises, fully contemplate the success of a descent upon Ireland, for instance, as probable, or even possible."

The Liverpool Chamber of Commerce had held a meeting on the present British monetary crisis. Resolutions were adopted, that although there was no cause for immediate alarm, the government should anticipate and prevent any want of public confidence by suspending the operation of the Bank Act of 1844 as during the crisis of 1847.

It is mentioned that Mr. Ellis, the large hop-planter in West Kent, has sold his whole produce to an American house, realizing in one payment upwards of £20,000.

There have been early symptoms of winter in England. In the midland counties, already, the pools and stagnant water have been covered with a coating of ice, which remained on the surface for a considerable time after the sun had dispelled the hoary mantle with which the fields were clad.

A detachment of 315 Grenadier Guards had left London and embarked at Southampton for the Crimea. Two hundred and ten of the Land Transport Corps left, at a later hour, for the same destination.

We learn that there has been put down a long list of munificent subscriptions, headed by the Marquis of Lansdowne and the Marquis of Bath, towards the establishing of a Reformatory School for the county of Wilts.

The papers record the death of Mr. May, who was the first man who ever wore the police uniform. When Sir Robert Peel's bill, providing for the establishment of the police force, was passed, Mr. May was appointed a constable, and, according to the usual course, went through the usual gradations, until he attained the rank of Superintendent.

A return has been issued from the War Office giving the number of deserters up to the 22d ult., which amount to 350. The reward for the apprehension of a deserter has been increased from 10*s.* to £1.

There had been another "cheap bread" Sunday demonstration in Hyde Park. Thirty thousand of the scum of London, a great proportion mere idle youths, assembled; but there was little beyond speechifying. The assembly appeared divided whether they had come to "serve the police out," or to "get bread cheaper." A number of the A division of police sauntered about amongst the crowd, and a reserve were posted near the magazine, but they had little to do.

Thirteen hundred ancient coins have been discovered at Storrington. Several of them bear legible proofs of being more than 1,500 years old. Some have the name "Constans" upon them; others are stamped with a Roman soldier, and others with a bear. The metal of which they are composed is a curious mixture of copper and brass.

France.—The situation of the Bank of France had not improved. The demands upon it for money continued, and its bullion had diminished, within a few days, to the extent of eighteen million francs. The directors will consequently adopt new measures, and it is questionable whether the bank will take bills of exchange of more than sixty days' date, if the Government will not give forced currency to its notes. It is added, that the bank is at this moment a purchaser of gold in Holland, to the extent of fifty million francs.

The Paris papers say that splendid gold mines have been discovered in the French settlement of Cayenne.

Russia.—Letters from St. Petersburgh state, that the allied successes had caused despondency, yet everything indicates the intention of Russia to continue the war. Preparations were making for a fourteenth levy, and enrolment of the local militia. Prayers were offered up for the Emperor's safe return from the Crimea.

The latest despatch from St. Petersburgh, dated Oct. 26, says:—"The whole of the militia has been ordered on the march, to reinforce the army of the South, under General Luders. Two liners, sixteen frigates, and some gunboats have entered the Dnieper."

The Emperor Alexander had left Nikolaief for Elizabsgood, 130 miles northward. The usual story is revived, that his reason is affected.

Spain.—Advices from Madrid state, that the cholera was raging frightfully in that capital. More than a hundred cases a day were reported. General Tacon, formerly Governor of Cuba, had died of cholera, at the age of eighty.

The War.—By the *Asia* we had intelligence from England to the 27th ult. The news from the seat of war was of varied interest. It was evident that as respects the Crimea the Allies were moving forward systematically in strong force, and that the Russians were retiring, in good order, back upon their fortified positions. The British and French were engaged in clearing away the ruins of the city. The French and Sardinians had advanced from the Tchernaya and Baidar line, and correspondence of the 13th says the French posts were within nine miles of Bakshi-Serai, also close to the Russian position at Albat and Airgal, where, if at all, the Russians must make a stand. The Russians had thirteen infantry divisions opposite the Allied lines, namely, one division of Guards at the fortifications on the north plateau, two at Inkermann, two on McKenzie's Ridge, and the remaining eight guard the series of plateaus from Bakshi-Serai down to Aitodor and the river courses of the Belbec, Katicha, and Alma. It was supposed that the Russians from the north side of Sebastopol were falling back by detachments on Perekop. There was, however, no diminution of the fire from the forts and batteries on the north side of the harbour. Their fire for several days had been very active, and was chiefly directed against the Malakoff and the French quarters in the western part of the south side. A Russian despatch of the 22d, via Berlin, reported that the Allies, forty thousand strong, had marched from Eupatoria towards Toulat; but on the 23d, perceiving our Lancers on their left flank, they retired behind Atkatschi. The announcement that the Russians had blown up Fort Nicholas and their other works at Otchakoff, was confirmed. Nothing has occurred between Kinburn and Nikolaief. The land strength of the Allies in the Crimea, including the sick, was officially reported at 210,000 men.

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A PLAIN and unschooled man, who had received his education principally beneath the open sky, in the field and the forest, and who had wielded the axe more than the pen, while speaking of children, remarked with true and beautiful simplicity:—"The little chips are nearest the heart."

Imperfect in original

COMMUNICATIONS.

For The Churchman.

PROTESTANT CATHOLICITY.

NO. V.—THE CELIBATE—THE CONFESSIONAL.

As our caption combines terms often applied antithetically, we may see fit to remind the reader of the views and principles on which this combination is justified, and which, as exhibited in previous numbers, it is not necessary to repeat. It is enough here to state, that in our attitude as a Christian Church with respect to the Church of Rome, there is no other name, at least none more expressive, for our Catholicity. We should not bear it if we did not stand in this attitude against error long dominant and long endured; and in whatever way it has reached us, it is necessary now to express at least this position to guard against identification with a false Catholicism. It is to be regretted, therefore, wherever there is a disposition to abandon or discard it—for as long as we cannot symbolize or sympathize with Rome, we are necessarily Protestant by our very position, and to say otherwise is to remove the line of demarcation that forbids us to recognize in her the Church of Christ. We might content ourselves, indeed, with being Catholic, and the consciousness that our creed is truly in accordance not only with the statements of Scripture, but with the earliest and best manifestations of the faith among the most approved disciples of the early Church. But we know that there are others that call themselves Catholics; there are others that claim it exclusively as their right by inheritance, and that spurn at any other Catholicism than they arrogate to themselves. Our Catholicity is a stand against their Catholicism; and our comprehensive faith in this purports to embrace all that was ever recognized in the purity of the Church, against pretended enlargements under the guise of developments that have narrowed Catholicism to the littleness of a sect. We might, I say, then, be content with our Catholicity, and let Catholicism pursue its way. This might be well enough, if there were no important principles at stake, and these the most important to man as much for this life as the world to come. Catholicism, as exemplified in Rome, is the bane—Catholicity is its antidote; and this Catholicity must be Protestant as long as there is such an antagonistic element to combat. To us it is the great question of the day. Once the word was Rome or Carthage; now it is Rome or Protestantism.

All this, too, we try to school ourselves to realize in a spirit of no hostility to men, no narrow feeling of aversion to any on account of views which they cannot help, or which have been entailed upon them by the corruptions of other days. This they cannot help. Our hostility is not against men, but against systems, principles, and practices that distort, conceal, or destroy the truth. "I love the Protestants, but hate Protestantism," said once a distinguished Roman Catholic of Continental Europe, and we, on Protestant ground, can easily reciprocate a sentiment that only utters the true spirit of Protestant Catholicity. We *may*, and trust *do* love Romanists in the spirit of Christ, but we cannot say we love Romanism. We separate the system from the people, and the latter we may esteem and love, whilst we deprecate and discard the principle that moves them unconsciously to deny the very profession we have quoted. It is well, too, for both sides that we live in times when we can hold this free and unfettered language towards each other; and a candid Roman Catholic himself could hardly wish, even for his own opinions, or the expression of them, to turn back the wheels of time to the point where the Reformation began. If he can realize the state of the Christian world then when an Alexander or a Julius sat on the papal throne, the former a Nero, the latter a warrior, and when even thought was chained—at least, as Homer says, not to escape beyond ἑρκος ὀδοντων—we believe, after all, every such candid thinker would prefer these times in which we live, with our very divisions, much as we may lament them, to that hollow unity which was at the bottom nothing but a plaster over the corruptions of the Church, "a whited sepulchre full of dead men's bones." The very Romanist who at this day may venture to write and read, at least in Protestant regions,—who may not only write but *read* also what he pleases, (and we are far from hoping that he may abuse this privilege,)—we say, even he may thank the silent and gradual progress of a Protestant principle upon his own system, that he may do this with impunity, and that he may not be required to do penance for the innocent liberty of reading a good book, or perhaps be imprisoned for looking into his Bible. Certain it is, that he can do now, without danger to his body or his soul, what he could not less than four centuries ago. The Roman Catholic of the present day, at least in Protestant regions, may still exercise much of the prejudice incident to his system against the public around him; but if he were carried back to those times, he would find that even a Roman Catholic of this day would not be recognized in that, just as little as a Romanist at this day out of Rome would be recognized in Rome.* To know what Romanism is, go to Rome; move among its people, observe and mark its wretchedness in the midst of its pomp and pageantry, and if you are a Roman Catholic and still remain such, I am sure at least that with all the grandeur of St. Peter's, and the vastness of the Vatican, you will come away and ask with some misgivings as to your position,—"Is this, then, the religion of Jesus of Nazareth? Is this the system of that Holy Gospel for which He toiled, and travelled, and died? Was it only to erect a stupendous temple at Rome, instead of Jerusalem, and seat a spiritual monarch there, clad in all the gorgeous array of earthly dignities and splendour, and invested with the insignia of earthly power?" The sword of the soldier where we look for the sword of the Spirit! Verily, he might ask, is all this a dream, or has the religion of the Cross come down to us in the midst of such gross incrustations that the pure gem is lost in its own encasement? So, indeed, it would seem. If Rome be the legitimate fruit of the Gospel, then indeed we might say, Alas, for the Christian religion! Infidelity would need no more palpable argument than to touch the Gospel with one finger and point to Rome with another. The contrast may often and often suggest a fear that it is now at this day, there and elsewhere, only a desperate game, yet played by hypocrisy in many—superstitious multitudes, and spiritual wickedness in high places, with here there only an anxious soul, still asking in the midst of every corruption, "What must I do to be saved?" Saved?—saved by the priest, says Rome; go to the confessional, and get absolution.

Now, we do not wish to inveigh at random against this or any other feature of the Romish system, nor to deal in mere general remarks that show or prove nothing. But there are some things, happily for truth, that it does not require either much argument or abstruse research to look at and read them as you run. And happily, too, plain common sense, with an unbiassed mind and the rational fear of God, is by His grace sufficient to understand the Gospel. We believe that no man can seriously err in determining the general path of duty who does not wilfully neglect these conditions—and especially if he is earnest in praying for light. Employing, then, these for our helps, we have seen, in the Romish priesthood, based on the principles avowed in that communion, an inseparable barrier between them and the people, and the very ministry designed by our blessed Lord to be the medium of unity between the members of the body, actually forming a separate and distinct party by itself—incapable of fusion or sympathy with those who really are the *ecclesia*, and standing on one side of the barrier that forms the line of separation in all ecclesiastical matters, takes no cognizance of the voice of the people, and parades itself as the Church. We have seen this to be the fact in practice, and the practice shows the theory, so that priests in that communion are not ashamed to avow the principle, *Sacerdos alter Christus*, not merely as a sportive epiphonema, but as a sober and settled proposition. We can make allowances, we trust, for mere rhetorical flourishes, but there is no rhetoric here—it is all logic.

A powerful prop, as a kind of buttress to this wall of separation between the clergy and laity in the Church of Rome, we saw, was the degradation of marriage and the exaltation of the celibate, involving at the same time the strange contradiction, on Romish principles, of degrading a sacrament! We might wonder why, in order to obviate this contradiction, they have not made the celibate a sacrament, as then it would only be exchanging one sacrament for another. It would certainly be as easy to prove the celibate a sacrament as to prove the immaculate conception. It is true, according to the same system, if ordination be a sacrament, the celibate may be made to come under this category, but this is only shifting the contradiction from one point to another; it makes one sacrament expunge another—ordination supplants marriage, notwithstanding the sanctity of the latter—thus holding up the absurdity that men who observe one holy act cannot observe another. For it is confessed by Rome that marriage is a holy state—for what can bear a holier character than what is recognized as a sacrament? But if any other supposed holy act can nullify it for any set of men, it is so far a virtual denial of its sanctity, and consequently of its sacramental character. But who ever heard of one holy act or solemnity making the individual incapable of another? Nay, so far from this, even if marriage be a lower sacrament than ordination, as the greater always includes the less, so the one rather implies the other than supplants it, and this involves a new contradiction in the phases of the celibate, where one holy act annihilates another. The Greek Church here certainly has the advantage of consistency over Rome, as she requires marriage as a prerequisite in her priests. As for us Protestants, we place no yoke upon conscience one way or the other, satisfied that Paul's counsel is the safest for all.

There is, however, another buttress to this wall of separation between the priesthood and the people, no less efficacious and important to its existence than the celibate—auricular confession. It is singular how the simple exhortation of an Apostle, to confess our sins one to another, has been wrought into a little office where sins can be forgiven. This, indeed, is not strange compared with other things in the same system; but to forgive sins is, and always has been, considered so exclusively the prerogative of Deity, that even when one man forgives another a personal sin or offence, there is still an account to be settled with our invisible Judge. The Jews murmured as if it were a blasphemous presumption, when our Lord said to the sick man, "Thy sins be forgiven thee;" and their murmurs would have been just, if Jesus had not demonstrated His right and title by His divine power. It is a duty in one man to forgive another who confesses sins toward himself, but it is a serious matter for one man to undertake to forgive where God alone can relieve the conscience. No man can forgive sins towards God; and in this view no man can even forgive sins done towards himself—inasmuch as all sin is a transgression of God's law. Hence, we see the importance of such an article as our creed contains—"The remission of sins." So important was it, that it needed a new revelation in Christ to be assured of its truth and to be propagated over the world. God, indeed, was always "gracious, and slow to anger—forgiving iniquity, transgression, and sin," as Moses had long declared, and for this, sacrifices were appointed, which God, in the foresight of a better Sacrifice, was pleased to accept until "the fulness of time" came. Then it was, that in Christ this remission was proclaimed, and hence, this was the primeval burden of the Apostolic preaching—"Repent, and be baptized, that your sins may be blotted out."

But, if it needed a new revelation, in the gift of the Gospel, that all who receive that Gospel might with safety apply the doctrine to his own salvation, then it needs no intervention of a second or third mediator to obtain it. It is already prepared for us; it is already at hand; it is already extended to us; it is, indeed, already given in the proclamation of the Gospel itself; the terms are as simple and clear as the light—"Repent, and believe;" and Christ annexed no other conditions than what are implied in these words. To interpose the confessional, therefore, or the absolution of the priest for every particular sin enumerated, is not only to encumber the Gospel with the inventions of men, but must, in its operations, virtually destroy not only the solid incentives to a true conversion to God, but really and in effect auricular confession nullifies the Gospel doctrine of the remission of sins.

More in our next. C. F. C.

For The Churchman.

BAPTISM THE UNIVERSAL BOND OF CHRISTIANITY; CHARITY THE WAY TO PROMOTE IT, AND THE GROWTH OF THE CHURCH.

Who are Christians in the universal sense? Who are members of Christ in this general sense? If by Baptism men are made members of Christ, the children of God, and inheritors of the kingdom of Heaven—if Baptism is a visible sign of an inward and spiritual grace given unto us, ordained of Christ himself as a *means* whereby we receive the same, and a pledge to assure us thereof—are not baptized men, all of them, in the general sense, Christians, and therefore brethren? It is one thing, however, to have the beginning of life in us, and it is another thing to grow in grace and in the knowledge and love of that which is true and promotive of suitable development and energy in goodness, to preserve our souls alive in the great day of trial.

This outward sign of Baptism, all agree, is administered with water, in the name of the Father and the Son and the Holy Ghost. If we regard all the baptized as our brethren, we shall feel a very large sympathy for all who are called and named Christians—for all are baptized. We shall look at the world as it is, and to the causes which have led to our divisions. We may have a reasonable hope for all the *sincere*, even though we may believe them to be heretical in some things, and may know them to be schismatics, yet ignorant of that painful truth. *We* may even have faith to believe, that when we agree among ourselves God will lead *them* to unity with us.

When we look upon ourselves, we find everywhere one of three conditions of things.

First. Let us find a parish—there are such in about the proportion of five to the hundred—where the old Catholic or early worship is daily performed, by faithful priests and devout people; where our services, because rightly divided, are never too long, and where, by reason of the devout singing and chanting of the praises of God, the worshippers are not mere spectators in His house, but are as His children worshipping Him. The Sacraments are there frequently administered—the offerings of the people are liberal, and made a part of the worship. The priests are ever ready to visit, counsel, and comfort the sick, instruct and look after the young, and to warn all those in seeming danger. The people, too, are ever ready to help the needy, and to care for one another as brethren. Many poor are raised up from beds of sickness to bless this people. But, alas! can it be true, that such a parish will always be most persecuted, misrepresented, and denounced as Romish? Yes, it will be well for such an one, if the Bishop does not drive these faithful priests from their flock, persecuting them with the cry of Puseyites and Romanizers, until they, poor men, are driven to Rome in reality. The Bishop and the learned doctors of the Church have told them that they were Romanizing, because they did their duty. They reason thus: If we have been Romanists in doing those good things which God has so signally blessed, why should we not be at peace and go to the real Rome. Alas! the real Rome to which they go is not what they had supposed it, and they are lost; their blood shall be upon those who have driven them out of God's Church, and the cant and whining of the day about Evangelicalism and Puseyism will be no plea in the ears of the Great God of Heaven. By their works shall they be judged—the persecutor and the persecuted.

Take the second class—the High and Dry—the ninety out of every hundred. The clergy are not priests; that would be Romish, but they are very precise and gentlemanly. On Sundays (and, indeed, Sunday is nearly all in all with this kind) they read the three entire services in one; mind, they read nearly everything, there is but little singing or chanting, their choirs are always getting out of order—sometimes they have a regular breakdown even in Old Hundred. The people never sing, they listen. Even the responses and Amens are hardly ever heard. The service thus performed is very, very tedious to all, and literally drives away those not accustomed to its use. There is an intense feeling of the want of a more spiritual worship. But the sermons, yes, the sermons are good to read. Smooth as a book, but very general; not at all indecorously pointed. They, however, plainly hint, that if the good people do not live like, and become Christians, they will finally land in a certain place the name of which is not fit to be mentioned to ears polite.

These clergymen being, for the most part, poorly paid, do not feel much like working outside of the church edifice. They don't visit their parishioners much, especially the poor and the outcast; they sometimes feel too poor and dejected themselves to administer comfort to others in distress. They (when sent for) visit the sick and bury the dead. But, without much faith in the liberality of the world around them, they have never conceived the idea that they who minister at the Altar should live of the Altar; hence, the matter of offering alms at Communion is a mere form. The pew rents, many times never paid, are to be almost the entire source of revenue for the support of the Gospel in the parish. These clergymen have never practically taught their people, by their own faith and zeal, that God would bless them in their gifts at the Altar, but, on the contrary, that His recording angel would give due credit for the pew-rent. These ninety out of a hundred of our parishes grow but little, they have but little life in them, and but for the mercy and long-suffering of our Heavenly Father would have been dead long ago. Bad as they are, they are a thousand times better than the multitude of sects around them. These poor lukewarm parishes are keeping alive a little fire on the Altar which God, in His own good time, will kindle into a flame of pure devotion, which shall burn up the dross of human selfishness.

Now let us look at class third, the other five in a hundred. This is the Calvinistic Evangelical extreme Low Church wing of our little Church army. The *ministers* (for they don't like even the name of clergymen) are terrible as an army with banners in all manner of cant. O! how they love all Christians—provided they can tell the time, place, and exact circumstances of their conversion.

Baptism and the Lord's Supper are, in their estimation, mere ceremonies: the heart—the heart, is all in all. They are very charitable, yet they judge all men. They stretch out their hands all the day long to give the right hand of fellowship to the whole world of Christian sects around them; indeed, they deny that there are any sects, since by law we have no establishment. If this great charity were based on the ground that these people, not of the Church, were yet somewhat of it, in that they have been baptized; if they held this charity on the ground that Baptism is God's covenant with Christian men, and that it is the beginning in all of the new life in Christ Jesus our Lord, we might not be at a loss to understand them. But whilst they hold Baptism of but little account, and base their Christian brotherhood with the sects on the ground of some hidden and mysterious conversion, which none but God and the creature most concerned can know of, it seems to me very wonderful. Of such ministers and parishes, we may truly say they will not do anything for the Church as a visible divine institution—as Christ's Body. However such parishes may grow in numbers and strength, the Church hath no hope in them, for to them the Church is a mere denomination, and only forms one small division in the great Protestant army against Rome.

It is now the great question what shall be done. But right here some reverend gentleman—I can see him in my mind's eye—and almost hear him exclaim, What do you know about it? To this I would reply, Hear what I have to say, though nothing I may say may be new to you. You clergymen have heretofore had it all your own way; you are responsible for the present condition of things. Some of the very best among you have waked up in all minds and all hearts the deepest interest and inquiry, and though I am not as a mere layman writing for you, I may be permitted, as a layman, to address laymen, my brethren.

First. I observe that all reforms should be conservative, gradual, and sure. As our chief ministers, the Bishops, stand at the head of our ministry, and as by virtue of their office, which is of divine appointment, they alone can commission men to the priesthood, let them be made free. Let our Episcopate be as free as that of the early Church was free. This will lay the foundation of all union among the baptized. How this union is to be carried into effect we must not now, need not now, stop to inquire, for none knoweth. If the principle is right, and is essential to our own Catholicity, let it be carried into effect; God will take care of what follows.

Second. As to the doctrine and constitutional organization of the Church, let them alone; these cannot be changed. In departing from these, and these alone, we become separated from the Catholic Church.

Third. As to the Prayer Book, let the services be rightly divided and restored to their legitimate use. Let there be some new services compiled, and a large addition of such as are to be sung and chanted, and then the Prayer Book rearranged.

Fourth. Let our people be taught to sing. Let our clergy see to this; (the present state of things they are mainly responsible for.) Let our Church become largely missionary in a general, systematic, and united effort to promote this great object, learning, and causing the people to be taught to sing and chant the praises of God. Let collections be made throughout the whole Church for the support of itinerant teachers of Church music; let these teachers themselves be instructed what to teach by the proper authorities of the Church. Let the system be plain, simple, and uniform. Let us have a revival of Christ's pure and primitive religion and worship, under the Catholic teaching of His Church, in which worship all the people shall learn to engage, and be a part of the worshippers, and none shall be mere idle spectators in God's house.

Fifth. Let free churches be built hereafter. Let free churches increase until all are free. To support free churches the clergy have only to teach the people the nature of our offerings, their object, and the necessity therefor.

When all this is done, then, stretching out our hands in Christian charity to all the baptized of every name around us, we shall be enabled, if united ourselves in the spirit of a true Catholicity, to show them how delightful it is for brethren to dwell together in unity. This world of sects around us will then fully apprehend the oneness and visibility of the Church, which is Christ's Body, and find that she is both Catholic and free; that her doors are open for all to enter who love our common Lord. They will then enter, but, alas! not till then, or until we are better fit to receive them.

A LAYMAN.

CHURCH PARTIES RUINOUS.

To the Editor of the Churchman:

DEAR SIR:—I thank God for having opened my eyes upon an era in the Church when a wealthy, noble-minded man, full of love to its best interests, has determined to burst asunder the bonds of party spirit and stand forth the brave defender of what he believes to be the Gospel truth, and the rebuker, also, of what he deems to be its most inveterate and formidable obstacles. The reproachful nicknames of High and Low Church, as they have been assumed and acted upon by the leaders and partizans of the same, have proved an incubus which has kept back, for many years, the progress of the Church in this country, and become a reproach and bone of contention, not only between the members of its own, but also of all other communions around it. Tell me not that party spirit is a good thing, as it tends to foster a disposition of honest inquiry and wholesome rivalry in examining and advancing the distinctive principles of the Church of God. These are all empty words, and are all belied by the jealousies, altercations, enmities, and convulsions engendered between the belligerents, and, like caverns turned away from the light of the sun, each one frowns down on his opponent the reverse of divine love he voluntarily rejects and turns away from.

Party spirit was gotten up at first, in the Church of Christ, as in the political world, by men of restless ambitions, often litigious tempers calling away disciples to help them to secure certain desirable perishable benefits, and for which they determined to make all their crouching partizans succumb. There was a time, when the clergy and laity stood together a solid, united phalanx, distracted by no selfish views, and held together by one common bond of ecclesiastical discipline, worship, and opinion. Those who broke off from this divine unity and set themselves up as parties, thereby diametrically antagonistic and threatening to destroy one another's vitality, have been, unhappily, the instruments of much error and injury to the Church at large. Broke off, I say; for as there had been, and can be, only one class of people in the Church who only are, and only can be called Churchmen, because they embrace the whole necessary faith, and practise it all as such; so, when individuals spring up who, not satisfied with the plain, essential doctrines of the Church, think proper to adopt higher views, a more enlarged policy, and more comprehensive ideas of polity and worship than were adopted by the Church Catholic at large; when such ambitious persons, fond of amplifying an exalted doctrine of the true Church, and deeming it important to secure a favourite party who will undauntedly, under all circumstances, defend all their towering, peculiar views, so as to render them a standard of conformity by the opposing multitudes around; when they go so far as to vindicate, severely and uncharitably, their high-wrought opinions and doctrines of faith, and impose all their conceived notions of primitive usages and discipline upon the faith and practice of the uneducated world around, and employ violent opprobriums and irritating anathemas to constrain the belief of the sceptical dissentient; then, surely, here is a High Church party, gotten up, as such, to vindicate and enforce in its own precise manner the peculiar teachings of the oracles of Heaven and tradition, and, as a Church within a Church, to carry out the instructive purposes more fully which the ministry alone, irrespective of party, was required to do by its Divine Shepherd. When, on the other hand, the discontented among the clergy and laity, determining to oppose what they sincerely deem a monstrous, notorious error, resolve to retreat as far as possible from such unpalatable teachings, and organize themselves, also, into a grand ecclesiastical clique, and, disseminating everywhere their doctrines and views of an entirely opposite character, under the appellation of a Low Church establishment, set themselves up, also, as a spiritual *imperium in imperio* to vitalize and establish what the true Church they belong to has ever hitherto more correctly taught them; when most of the influential leaders of both sides of the category are well known to be urged on to the contest by some flattering hopes of popular preferment, applauses, and selfish superiority, it is no wonder that they occupy their labours with either cold, vapid, declamatory argument, or overheated exhortations of mere fanatical display, and frequently go out in darkness and infidelity, or leave the soul consuming amid the quenchless flames of a misdirected zeal;—who does not perceive at once, that both these organizations belong, not intrinsically to the Church itself, but to the ambition and discontentedness of certain people within it, who cannot live without novelty and excitement; and to cultivate these, party spirit must reign dominant within its walls; the pure Church itself, which recognizes not these secular parties, must be dragged, if possible, within the vortex of their fires, and heaven and earth must be, as it were, overturned, to sanction the violent conclusions which both sides, in their turgid, effervescent ardour, are apt to form. Now, both these extremes, doubtless often the results of fervent, but conscientious error, grow not out of the real doctrines and teachings of the true Church itself, but are only the effervescences and overgrown sentiments of some baptized children, as a too prolific growth sometimes springs from a sound and healthy vegetation. It is the calm, conciliating, enlightened, moderate-toned Churchmen who may be truly said to speak forth the pure doctrines of the Church of Christ crucified, and who, when they do zealously defend the doctrines, discipline, and worship it enforces, perform it in so disinterested and unparty-like manner as to constrain the world to acknowledge, that it is the true, affectionate Zion of Christ itself that addresses the minds of men, and not mere partizan gainsayers whose own interest and passions mostly they are importunately seeking to gratify.

Now, the course you are boldly taking, dear Mr. Editor, is glorious indeed to stand up with undaunted front before the world, to repudiate the errors and extravagances of party spirit; to break yourself loose from those influential names and associations which have so long pressed down the Church in such despotizing shackles; to rebuke the reigning errors and abuses, wherever they may prevail, or commend, where praise is due, irrespective of the censures of either friend or foe; to recommend and press home every neglected duty, promote every philanthropic and evangelical object that may have slept in desuetude or the coldness of its friends; and to carry out the most liberal and beneficial results to the Church in the instruction and salvation of the neglected masses of the people.

I understand you to say that you open your pages in discriminately to citizens in the Church at large, to offer what they have to propose for the well-being and perpetuity of our Zion; to inquire and reply to all controverted and difficult questions in theology and the Church; and that you are mainly anxious to steer clear of all party and contracted stereotyped notions that have derived their only authority from the sanctified impression of lofty but not infallible names.

Guided by a peaceful spirit of moderation and firmness, Mr. Editor, these noble principles educed, it will elevate you to the hallowed regions of truth and purity, whither very few before you have ever had the moral courage to ascend. The noble stand you have now so signally taken, seems to me but the faint realization of a sort of holy, intellectual millenium, when Christ alone is to be recognized as the Supreme Head of His Church; the Bible, Prayer Book, Canons, and Rubrics, the sole standard of divine interpretation; and when "divine principles and not men" are to form the prominent motto of all our Apostolical banners; and when all classes and conditions around us are to be cared for, written for, acted for, as well as professionally prayed for at the throne of one common Father, all alike.

Throughout a long ministry of thirty-seven years, I thank God that I have never mingled in any of the ruinous, profitless movements of party spirit which have caused more unhappiness and want of spiritual success within our Church, than all the attacks of infidels and worldlings from without. Glad am I, truly, that I have never been the instrument of High or Low, in aiding in the laceration of the ties of friendship and of blood, in the alienation of hearts that once beat in unison together, and in the expulsion of former friends to other communions than our own. Believing and practising faithfully all the doctrines and duties required of me as a presbyter, without having been seduced by the novelties, corrupted by the heresies, or impaired by the omissions, the fanaticisms, and the unauthorized usages of many, I have long cherished the hope to see that desirable day when party names would become entirely extinct in the Church, and all the clergy and laity would separately and unitedly form one undivided and affectionate brotherhood in the Lord. God grant that the noble spirit the *Churchman* has adopted may breathe upon and impart renewed life and action to the withered and inanimate body of the slumbering Church at large. The word *omothamadon* in the Acts of the Apostles beautifully signifies, from its etymology, the tuning together of the souls of the disciples by the melodious influences of the heartfelt spirit of divine love. Oh, that this blessed *omothamadic* influence would so connect the minds and hearts of the clergy and laity, that they would ring in the ears of angels and men the melodies of the sweetest and most captivating affections, so that the souls of ministers and people, freed from the bondage of enervating party spirit, would sing the song of Moses and the Lamb together, and fill the earth with instruction and salvation by reason of their holy and love-uniting strains!

And when we contemplate so many of the clergy and laity keeping aloof from each other's pulpits, habitations, and even domestic circles; when we hear and see so many severe, uncharitable remarks both from pulpits, presses, and the lips of the uncharitably censorious; when so many ambassadors of Christ are calumniated by silent shrugs, unsustained innendoes, and idle, gossiping rumours, which derive their severest stings from the exasperation of servile partyism; when we regard in our Conventions party measures advanced and defended, and members on both sides of the question voting for or against them merely because they were brought forward or opposed by the leaders of their own peculiar clique; when numbers of the laity, inspired by party influence, refuse to liberally support many Church enterprises and necessary objects, and even the very essential missions of the Prince of peace have ingloriously languished and become almost an empty name; when the vestries of vacant parishes refuse often to invite to their pulpits even the very best of Christ's ministers, because they are regarded by themselves or bishop as not belonging to their own self-conceived orthodox party; and when we of the clergy are often startled with the blighting question before to us any charity is granted, "What party are you of, High or Low, our side or their side?" Now, when I consider these and many other similar abuses, it is soul-refreshing to me to hear one noble Churchman taking so very charitably High, not Low, Evangelical a ground, and to read such independent, such heart-encouraging, such firm and God-fearing language! Listen to it, ye reputed High and Low partizans of the visible Church that require not your well-meant but misdirected services! Hearken to it, ye down-cast ambassadors of your Lord and Master, who have lost your caste with many on account of your not being struggling party men!

"We don't want the confidence of the clique whom the writer calls the paper's former friends; we don't want their confidence or their patronage in any way upon any such terms as those on which alone we could obtain it—of subserviency to a mere party in the Church, instead of devotion to her real interests in all the fulness and all the integrity of her principles."

I conclude, dear Mr. Editor, by imploring the Almighty, who has inspired you thus to write, that these words may be held up to be read in letters of light by all the bishops, clergy, and laity of our country; that you may prayerfully and undesistingly practise them till the close of your editorial stewardship; and that the valuable *Churchman*, over which you have thus far so successfully presided, will become the illustrious channel of communication to every member of our Zion, both far and near, and will make known their mutual and united sentiments and sympathies to the universal brotherhood of the visible Church of these United States of America at large.

OMOTHAMADON.

SUNDAY SCHOOLS.

To the Editor of the Churchman:

DEAR SIR:—I have long entertained serious doubts respecting the tendency of Sunday schools, as they, at present, exist among us. Much that is highly objectionable has from time to time come under my own personal observation—quite sufficient indeed to lead me to look with distrust upon the whole system as at present in operation. In the first place, I have never as yet been fortunate enough to meet with a Sunday-school teacher whose capabilities for the discharge of the duties he had undertaken would bear even a very superficial scrutiny. Very little instruction is apt to be given on the distinctive principles of the Church, and we have little more than a parrot-like repetition of Catechism and Collect, and a few vapid generalizations on texts of Holy Scripture, that are too often as uninteresting as they are valueless to the children. As regards the pupils themselves, how very imperfect is the influence brought to bear upon them, even within the walls of the church and during the celebration of divine service! Packed away in galleries, and, instead of joining reverently in the worship of the sanctuary, engaged in childish tricks to the annoyance of the congregation; or else quietly entertaining themselves with the perusal of Sunday-school magazines, or story books from the Sunday-school library. Their manner of entering the church, too, would seem to speak very little for the wholesome state of mind produced by the recent instruction they had been receiving. Noisy and irreverent in their mode of coming in, and when they reach their seats very seldom recognizing the awful presence by kneeling for private prayer, but beginning to look about them, at once, for sources of amusement, pitching upon luckless fans to play with, or, like their elders, to dangle them about in mimic gracefulness, altogether conducting themselves under no other impulse than an apparent desire to relieve the tedium of what seems to them a very tedious affair indeed. Many, too, I am very well assured, are in the habit of leaving the church before the commencement of the services; going home, or wandering off to play during the morning.

In some places it is customary to hold the Sunday school in the church itself; and most painful instances of irreverence are continually occurring. The children become improperly familiarized with holy places, and very little pains are taken to impress them with a just idea of the sanctity of the House of God. There are not a few of our parish churches, I am well aware, in which the Sunday school, from the moment of its opening, is under the direct supervision of the rector. And here, indeed, a very different and entirely satisfactory state of things exists. These are, then, exceptions; but the rule, I fear, is very much as I have stated above. Can you throw any light on the subject?

Yours, &c., A CHURCHMAN.

A ROYAL EXAMPLE.—At a large meeting at Padiham, in Lancashire, lately, to inaugurate the Church schools, after extensive improvements brought about by the Vicar, Sir James Kay Shuttleworth (formerly Secretary to the Council of Education) made the following statement:—"He was about to speak to them of some acts of royal munificence that had come under his knowledge, which formed a bright example to the community. He was some eight or nine years ago called on by her Majesty to organize for her and the Prince some schools in the royal forest of Windsor. The view the Queen took was, that a very large portion of the population resident in that district being dependent on the Crown, and employed as labourers on the farms, or in the forests, or in the household duties connected with the royal farms, and so forth, she had therefore a personal responsibility in their well-being. The people were scattered over the districts between one town and another, in which there were no schools or means of education, and the children were brought up in a half-wild manner, very much in the same condition as in remote portions of the country in the south of England. Her Majesty resolved that an efficient school should be established, and it seemed desirable that the school should be typical of the act of royal munificence which was about to be accomplished, and not only worthy of the Crown, but an example to the country at large. Her Majesty made no stipulation whatever as to the cost, and he drew out a scheme which involved an expenditure of £1,000 a year. It provided for the instruction of the children not merely in the ordinary secular and religious knowledge, but also supplied the best form of instruction in common things, such as in gardening, in household economy, cooking, washing, making up clothes, &c.; in preparing dishes suitable for, and otherwise enhancing the comfort of, cottagers, which latter were taught in kitchens and washhouses prepared for the purpose. Her Majesty not only assented to this plan being carried out, (and the plan had been in operation during the last nine years,) but she had promoted its success in every way, and all the linen worn by the royal children, and a very great part of that used in the royal apartments, was the work of this establishment. The Queen was in the habit of inspecting the place in person, and took a deep interest in its operations. The boys had a garden of several acres, in which they cultivated all that was necessary for cottage use. They had a plot which they jointly cultivated, and in addition they had small separate plots, which they cultivated upon the plan of the common cottage gardeners. They were employed also in workshops, but they were chiefly occupied in gardening. He could assure them that this establishment did not simply exist as a sort of outside show, but was a subject of personal interest to her Majesty; was regularly inspected by her, and often by the different visitors at the court; and the Prince of Wales was in the habit of examining the scholars in certain branches of their studies. He pointed to this as an example to the families of our gentry and aristocracy."

GREATNESS OF LITTLE THINGS.—That which we foolishly call vastness, is, rightly considered, not more wonderful, not more impressive, than that which we insolently call littleness, and the infinity of God is not mysterious, it is only unfathomable, not concealed but incomprehensible; it is a clear infinity, the darkness of the pure unsearchable sea.—*Ruskin.*

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* Romanism varies in its phases with the nations that represent it. Bossuet, if he had looked around on his own universal Catholicism, would have found a theme for his "Variations des Eglises" nearer his ecclesiastical home than in Germany or England. The Austrian Catholic, and the Italian Catholic, and the Spanish Catholic, and the French Catholic, and the Hungarian, and the Bavarian, &c., &c., all have phases and peculiarities, national, of course, that might lead a stranger sometimes to ask whether they were of the same religion. Many Romanists of the present day have imbibed such enlarged ideas from the Protestant community, that we question very much whether they would, with their present sentiments, have voted in council for the burning of John Huss, or Jerome of Prague.

THE CONSECRATION.

"Break the Bread before the people, and take the Cup."—*Rubric.*
"This is my Body . . . . This is my Blood."—*Prayer Book.*

The universe with all its powers
Of life and motion, sound and sight,
Far as fleet time can waft the hours
Or thought pursue a boundless flight,—
Though unbelieved by sense-adoring man,
Has ministered to Christ, since grace on earth began.

He is the Body whence proceed
All shadows, signs, and symbols found
To image forth the truths men need,—
Above, beneath, the earth around;
That faith in all things may atonement find,
And learn how matter can be consecrate to mind.

And hence the types mere sense can view,
Though far removed from nature's law,
Are in accordance deep and true
With more than reason ever saw,—
Since underneath their veiling shroud can be
The Body and the Blood which died on Calvary.

By mystic virtue present there;—
And emblemed in that priestly rite
Where man prolongs that deathless prayer
Christ offered on His paschal night,
When he became our Sacrifice complete,
And on atoning pangs enthroned His mercy-seat.

We need not then, O Lord, inquire,
As Abram's darling did of old,—
"Father! I see the wood and fire,
But where the destined lamb behold?"
For on faith's altar inward eyes can view
Th' unbleeding Antetype of more than patriarchs knew.

In substance, bread and wine are still
The creatures of Thy forming Hand;
But in the Church they must fulfil
That sacrament dread words command,
Whose consecrating force by heavenly law
Encircles every shrine with sacerdotal law.

The bread Thine awful Hands did take,
And with the cup Thou didst the same,
And as the one those Hands did break,
On both *that* consecration came,
All Christian priests, where'er Thine altars rise,
With echoing awe repeat when called to sacrifice.

Thus, Priest of God, go, take thy stand
To minister before the Shrine;
And, chartered by supreme command,
Now break the bread and bless the wine,
And by that gift of Body and of Blood
Feed every famished soul with supernatural food.

We "come!"—but not untrembling, Lord;
And while around Thine Altar kneeling
Would be overwhelmed, except Thy word
Cried "peace" to our perturbed feeling,—
Blent with the hope, that by remembrance we
Eternalize that Cross which once was borne by Thee.

The passion of Thy priestly death
Is imaged by that Bread and Wine,
Which bid recipients hush their breath,
As if some thrill of grace divine
Moved the deep soul with sacramental law,
Whose finest chords are touched, and tremble into awe!

Eternal Sacrifice! be still our Food,
And feed Thy fainting Church below,
Who on Thy Body and Thy Blood
Through forty days and nights of woe,
Like sad Elijah, in a world of sin,
Divinely is sustained by manna from within.

—*Montgomery's "Sanctuary."*

FOR THE YOUNG.

LITTLE DAFFYDOWNDILLY.

Daffydowndilly was so called because in his nature he resembled a flower, and loved to do only what was beautiful and agreeable, and took no delight in labour of any kind. But, while Daffydowndilly was yet a little boy, his mother sent him away from his pleasant home, and put him under the care of a very strict schoolmaster, who went by the name of Mr. Toil. Those who knew him best affirmed that this Mr. Toil was a very worthy character; and that he had done more good, both to children and grown people, than anybody else in the world. Certainly he had lived long enough to do a great deal of good; for, if all stories be true, he has lived upon earth ever since Adam was driven from the garden of Eden.

Nevertheless, Mr. Toil had a severe and ugly countenance, especially for such little boys or big men as were inclined to be idle; his voice, too, was harsh; and all his ways and customs seemed very disagreeable to our friend Daffydowndilly. The whole day long, this terrible old schoolmaster sat at his desk overlooking the scholars, or stalked about the school-room with a certain awful birch rod in his hand. Now came a rap over the shoulders of a boy whom Mr. Toil had caught at play; now he punished a whole class who were behindhand with their lessons; and, in short, unless a lad chose to attend quietly and constantly to his book, he had no chance of enjoying a quiet moment in the school-room of Mr. Toil.

"This will never do for me," thought Daffydowndilly.

Now, the whole of Daffydowndilly's life had hitherto been passed away with his dear mother, who had a much sweeter face than old Mr. Toil, and who had always been very indulgent to her little boy. No wonder, therefore, that poor Daffydowndilly found it a woful change, to be sent away from the good lady's side, and put under the care of this ugly-visaged schoolmaster, who never gave him any apples or cakes, and seemed to think that little boys were created only to get lessons.

"I can't bear it any longer," said Daffydowndilly to himself, when he had been at school about a week. "I'll run away, and try to find my dear mother; and, at any rate, I shall never find anybody half so disagreeable as this old Mr. Toil!"

So, the very next morning, off started poor Daffydowndilly, and began his rambles about the world, with only some bread and cheese for his breakfast, and very little pocket money to pay his expenses. But he had gone only a short distance, when he overtook a man of grave and sedate appearance, who was trudging at a moderate pace along the road.

"Good morning, my fine lad," said the stranger; and his voice seemed hard and severe, but yet had a sort of kindness in it; "whence do you come so early, and whither are you going?"

Little Daffydowndilly was a boy of very ingenuous disposition, and had never been known to tell a lie in all his life. Nor did he tell one now. He hesitated a moment or two, but finally confessed that he had run away from school, on account of his great dislike to Mr. Toil; and that he was resolved to find some place in the world where he should never see or hear of the old schoolmaster again.

"O, very well, my little friend!" answered the stranger. "Then we will go together; for I, likewise, have had a good deal to do with Mr. Toil, and should be glad to find some place where he was never heard of."

Our friend Daffydowndilly would have been better pleased with a companion of his own age, with whom he might have gathered flowers along the roadside, or have chased butterflies, or have done many other things to make the journey pleasant. But he had wisdom enough to understand that he should get along through the world much easier by having a man of experience to show him the way. So he accepted the stranger's proposal, and they walked on very sociably together.

Then they went on their way, and soon heard the sound of a drum and fife. Daffydowndilly pricked up his ears at this, and besought his companion to hurry forward, that they might not miss seeing the soldiers. Accordingly, they made what haste they could, and soon met a company of soldiers, gayly dressed, with beautiful feathers in their caps, and bright muskets on their shoulders. In front marched two drummers and two fifers, beating on their drums and playing on their fifes with might and main, and making such lively music that little Daffydowndilly would gladly have followed them to the end of the world. And if he was only a soldier, then, he said to himself, old Mr. Toil would never venture to look him in the face.

"Quick step! Forward march!" shouted a gruff voice.

Little Daffydowndilly started, in great dismay; for this voice which had spoken to the soldiers sounded precisely the same as that which he had heard every day in Mr. Toil's school-room, out of Mr. Toil's own mouth. And, turning his eyes to the captain of the company, what should he see but the very image of old Mr. Toil himself, with a smart cap and feather on his head, a pair of gold epaulettes on his shoulders, a laced coat on his back, a purple sash round his waist, and a long sword instead of a birch rod in his hand. And though he held his head so high, and strutted like a turkey-cock, still he looked quite as ugly and disagreeable as when he was hearing lessons in the school room.

"This is certainly old Mr. Toil," said Daffydowndilly, in a trembling voice. "Let us run away, for fear he should make us enlist in his company!"

"You are mistaken again, my little friend," replied the stranger, very composedly. "This is not Mr. Toil, the schoolmaster, but a brother of his, who has served in the army all his life. People say he's a terribly severe fellow; but you and I need not be afraid of him."

"Well, well," said little Daffydowndilly, "but if you please, sir, I don't want to see the soldiers any more."

So the child and the stranger resumed their journey; and by and by, they came to a house by the roadside, where a number of people were making merry. Young men and rosy-cheeked girls, with smiles on their faces, were dancing to the sound of a fiddle. It was the pleasantest sight that Daffydowndilly had yet met with, and it comforted him for all his disappointments.

"O, let us stop here," cried he to his companion; "for Mr. Toil will never dare to show his face where there is a fiddler, and where people are dancing and making merry. We shall be quite safe here!"

But these last words died away upon Daffydowndilly's tongue; for, happening to cast his eyes on the fiddler, whom should he behold again, but the likeness of Mr. Toil, holding a fiddle-bow instead of a birch rod, and flourishing it with as much ease and dexterity as if he had been a fiddler all his life! He had somewhat the air of a Frenchman, but still looked exactly like the old schoolmaster; and Daffydowndilly even fancied that he nodded and winked at him, and made signs for him to join in the dance.

"O, dear me!" whispered he, turning pale. "It seems as if there was nobody but Mr. Toil in the world. Who could have thought of his playing on a fiddle!"

"This is not your old schoolmaster," observed the stranger, "but another brother of his, who was bred in France, where he learned the profession of a fiddler. He is ashamed of his family, and generally calls himself Monsieur le Plasir; but his real name is Toil, and those who have known him best think him still more disagreeable than his brothers."

"Pray, let us go a little further," said Daffydowndilly. "I don't like the looks of this fiddler, at all."

Well, thus the stranger and little Daffydowndilly went wandering along the highway, and in shady lanes, and through pleasant villages; and whithersoever they went, behold! there was the image of old Mr. Toil. He stood like a scarecrow in the cornfields. If they entered a house, he sat in the parlour; if they peeped into the kitchen, he was there. He made himself at home in every cottage, and stole, under one disguise or another, into the most splendid mansions. Everywhere there was sure to be somebody wearing the likeness of Mr. Toil, and who, as the the stranger affirmed, was one of the old schoolmaster's innumerable brethren.

Little Daffydowndilly was almost tired to death, when he perceived some people reclining lazily in a shady place, by the side of the road. The poor child entreated his companion that they might sit down there, and take some repose.

"Old Mr. Toil will never come here," said he; "for he hates to see people taking their ease."

But, even while he spoke, Daffydowndilly's eyes fell upon a person who seemed the laziest, and heaviest, and most torpid, of all those lazy, and heavy, and torpid people, who had laid down to sleep in the shade. Who should it be, again, but the very image of Mr. Toil!

"There is a large family of these Toils," remarked the stranger. "This is another of the old schoolmaster's brothers, who was bred in Italy, where he acquired very idle habits, and goes by the name of Signor Far Niente. He pretends to lead an easy life, but is really the most miserable fellow in the family."

"O, take me back!—take me back!" cried poor little Daffydowndilly, bursting into tears. "If there is nothing but Toil all the world over, I may just as well go back to the school-house!"

"Yonder it is,—there is the school-house!" said the stranger; for though he and little Daffydowndilly had taken a great many steps, they had travelled in a circle, instead of a straight line. "Come; we will go back to school together."

There was something in his companion's voice that little Daffydowndilly now remembered; and it is strange that he had not remembered it sooner. Looking up into his face, behold! there again was the likeness of old Mr. Toil; so that the poor child had been in company with Toil all day, even while he was doing his best to run away from him. Some people, to whom I have told little Daffydowndilly's story, are of opinion that old Mr. Toil was a magician, and possessed the power of multiplying himself into as many shapes as he saw fit.

Be this as it may, little Daffydowndilly had learned a good lesson, and from that time forward was diligent at his task, because he knew that diligence is not a whit more toilsome than sport or idleness. And when he became better acquainted with Mr. Toil, he began to think his ways were not so very disagreeable, and that the old schoolmaster's smile of approbation made his face almost as pleasant as even that of Daffydowndilly's own mother.—*N. Hawthorne.*

HEBDOMADARY.

THURSDAY, November 15.—*St. Machutus, B.*—St. Machutus, or Malo, was an Englishman, and forsook his own country to avoid being made a Bishop; but his retirement in France was disturbed, and he was consecrated Bishop of Aleth in the year 541. The tower of St. Malo is so called after this holy man.

SATURDAY, November 17.—*St. Hugh, B.*—Hugh, Bishop of Lincoln, was a native of Burgundy. King Henry II. founded a Carthusian house at Witham, in Somersetshire; and not without some difficulty induced Hugh (whose reputation for sanctity was great) to undertake its government. In 1186 the King and the Archbishop together overcame his reluctance to assume the episcopal dignity, and he was consecrated Bishop of Lincoln. In this position his meekness and firmness commanded universal respect; and, though the King more than once was displeased at the exercise of the Bishop's authority, he always yielded at last. Richard I. met with the same Apostolical treatment from the holy Bishop. In the year 1199 he was sent by King John to negotiate a peace with Philip Augustus of France; and on his return to London he was visited with a mortal illness, in which he lingered some time, till, on the 17th November, 1200, feeling that his last moment was indeed come, he caused ashes to be strewed crosswise upon the floor, and he to be laid upon them; in which attitude, and uttering the words of holy Simeon, "Lord, now lettest Thou Thy servant depart in peace," he expired. The lowly Bishop would have shunned the pomp of his funeral; for when the corpse reached Lincoln, a numerous train, including a hundred abbots, fourteen bishops, three archbishops, with King William of Scotland, and King John, came out to meet it; and the two monarchs carried the bier into the cathedral, which had been chiefly built by Bishop Hugh.

SUNDAY, November 18.—*Twenty-fourth Sunday after Trinity.*—This is the last Sunday but one of the Christian year.

TUESDAY, November 20.—*St. Edmund, K. M.*—King Edmund became king of the East Angles, A. D. 855, and after courageously withstanding the Danes, who overran the country, and refusing to accede to conditions which he esteemed contrary to his duty both towards God and his subjects, he was tortured, and shot to death with arrows by his enemies. His remains were afterwards carried to one of his own towns, now called Bury St. Edmund's—Bury meaning a court or place.

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The Three Hundredth Anniversary of the Martyrdom of Ridley and Latimer.

[We have already noticed the interesting circumstance of the sixteenth of October last being the three hundredth anniversary of the martyrdom of Bishops Ridley and Latimer at Oxford. For the following very able review of that ever-memorable event, and its account of the celebration of its tri-centenary at Oxford last month, we are indebted to the *University Herald*:—]

On the outskirts of this city, on the 16th of Oct., 1555, was consummated the Martyrdom of the prelates, Nicholas Ridley and Hugh Latimer, "in the cause of Christ." Tuesday, therefore, was the anniversary of that day, after a lapse of three centuries. Very properly,—considering the nature of the event itself, and the influence it undoubtedly exercised on the contemporary history of the Church,—this anniversary was not permitted to be passed over altogether in silence. It was marked by a religious appropriate observance. Before, however, we proceed to describe the nature of it, perhaps it may be as well, if, by way of refreshing the memories of our readers, we present a slight *resume* of the circumstances attending the event itself, derived chiefly from the records left us by the most graphic and minutely accurate of eye-witnesses.

It was a few months after Mary had ascended the throne, namely, in April, 1554, that Thomas Cranmer, late Archbishop of Canterbury; Nicholas Ridley, Bishop of London; and Hugh Latimer, Bishop of Worcester, were conveyed from the Tower of London (in which they had been confined as prisoners) to the city of Oxford, for the avowed purpose of disputing with the divines and learned men of both Universities; but also, as it turned out, for the purpose of being afterwards cruelly murdered.

All the localities connected both with the "dispute" and the murdered are distinctly recorded and may be clearly traced. The captive Bishops, doubtless, after a tedious journey, entered Oxford by way of the High street, and passing down it, we may suppose, cast an anxious look towards the Church of St. Mary the Virgin—the University Church—on their right, and which they were probably aware was to become the scene of their controversy. Continuing down to Carfax, they would turn to the right into the Corn Market, pass the Crown Inn on their left and the Cross Inn,—where the "doctors of Cambridge," expected in a few days, were to take up their temporary abode,—on their right. The next object then presenting itself would be the northern gate of the city, called the Bocardo, the upper portion of which served as the city prison, and was destined for their reception. On reaching Bocardo the distinguished prisoners were probably received by the then Mayor of Oxford, named Irish, and who appears to have performed in his own person the functions of chief magistrate and head gaoler. Their experience of the prison on this occasion was very brief; for on the same day Ridley was carried off to Irish's own house, and Latimer to another house in the city, Cranmer being left alone in Bocardo. The probability is, that the city prison, which, as the top of a gateway, must have been a very small, was also a very inconvenient structure of but one strong room, and that the course pursued was the only one by which the prisoners could be separated, and thus prevented taking counsel together before the "dispute" in which they were to bear part.

The next day the public controversy took place. Even the minutest points in connection with this event have come down to us. The Vice-Chancellor and the Doctors both of Cambridge and Oxford assembled at Lincoln College, in the morning, and proceeded thence to St. Mary's Church. Arrived there, the Vice-Chancellor caused all their scarlet robes to be sent for, and all went into the choir, when "the mass of the Holy Ghost was solemnly sung by the choir-men of Christ Church," and the process of opening a commission was gone through, and in the presence of a notary, they "signed the Articles." They then went in procession to Christ Church to hear a Psalm sung and a Collect read, though why they should not have heard both quite as well at St. Mary's is not very clear. They "then departed to Lincoln College, where they dined with the mayor, one alderman, four beadles, and the Cambridge notary." Dinner over, they returned to St. Mary's—it would then be about one o'clock—where the Commissioners soon assembled, and sat before the altar to the number of thirty-three persons. The prisoners were then brought in one by one—Cranmer first—but the proceedings of the day were only of a preliminary character, future days being appointed for the debates; and the prisoners were remanded to the custody of the Mayor. Latimer did not retire without a word or two, declaring that he had read the New Testament seven times over, but could not find the mass in it, neither the marrow-bones nor sinews of the same; but they very soon "put him to silence," and he was removed.

The deputations took place in St. Mary's on several successive days. The points upon which they turned were, we may explain—1. Whether the natural body of Christ be really in the Sacrament, after the words spoken by the Priest or not? 2. Whether in the Sacrament, after the words of consecration, any other substance do remain than the body and blood of Christ? 3. Whether in the sacrifice of the mass there be a sacrifice propitiatory for the sins of the quick and dead? These points were disputed with great vigour and acrimony; and the result was, that on the 20th of April they were condemned as heretics. What follows we must transcribe for its quaintness and minute detail. "On the ensuing Saturday the Papists had a Mass with a general procession and great solemnity. Cranmer was caused to behold the procession out of the grating of Bocardo prison; Ridley from the sheriff's house; and Latimer being brought to see it from the bailiff's house, thought that he should have gone thence to the burning, and spoke to one Augustine, a peace officer, to make a good fire; but when he came to Carfax, the Oxford market place, where four ways meet, he raced as fast as his aged bones could carry him to one Spencer's shop, and would not look towards the vain procession." We have been at some pains to discover the situation of the house occupied by Irish, but have not succeeded. However, from this passage there is reason to suppose that it was in Corn Market. The host probably passed up the Corn Market—Cranmer beholding it from a southern window of the gateway—toward Carfax, where it was met by Latimer. Probably, the bailiff's house, where he was brought, was in High street, or St. Aldate's.

The martyrs were kept close prisoners at Oxford for about eight months, and during some portion of the time must all have lived together in Bocardo; for, in a letter addressed by Ridley to Bradford and his fellow prisoners in the King's Bench, London, he says—"We are in good health, thanks be to God, and yet the manner of using us doth change as sour ale in summer. It is reported to us by our keepers that the University beareth us heavily. A coal happened to fall in the night out of the chimney, and burnt a hole in the floor, and no more harm was done, the bailiff's servant sitting by the fire. Another night, there chanced, as the bailiffs told us, a drunken fellow to multiply words, and for the same he was set in Bocardo. Upon these things, as it is reported, there is a rumour risen in the town and country about that we would have broken the prison with such violence as that, if the bailiffs had not played the pretty men, we should have made an escape. We had out of our prison a wall that we might have walked upon, and our servants had liberty to go abroad in the town or fields; but now both they and weare restrained from both. . . . . . . As yet there has no learned man nor any scholar been to visit us since we came into Bocardo, which now in Oxford may be called a College of Quondams; for, as you know, we are no fewer than three." This description of life in Bocardo is, as far as it goes, most graphic; it is like a contemporary peep through the grated windows. Though Bocardo has vanished, the door of it has been preserved as a relic, and is at present in the Church of St. Mary Magdalen. The door is of dark oak, about five feet high, three feet broad, and four inches in thickness, with the hinges running right across it. The lock is large and cumbrous, but a very small key hangs from it. Upon the top of the door a modern band has burnt portraits of the three Reformers. Beneath these portraits is a brass plate, bearing this inscription: "This door was at the entrance of a cell in the old city gaol Bocardo, called the Bishops' room, in which the Bishops Cranmer, Ridley, and Latimer were confined, and whence they were taken to suffer martyrdom, in the Town Ditch, behind the houses opposite Balliol College, in the reign of Queen Mary."

Though precise, this inscription is hardly accurate. It is calculated to lead to the conclusion that Bocardo was to an equal extent the prison of all the bishops, whereas it was more especially Cranmer's prison, and the "whence they were taken" is absolutely a misstatement. The facts are, that on the 12th of September, 1555, Cranmer was taken from Bocardo before a fresh Commission sitting at St. Mary's, with the Pope's immediate sanction, and was afterwards recommitted to prison, where he signed his recantation. On the last day of the same month, Ridley and Latimer were also taken before a fresh Commission in the Divinity School, the result of which was their final condemnation to the stake. On this they were also recommitted; the one returning to the Mayor's house, and the other to that of the Bailiff, to await the carrying out of the sentence. An interval of a fortnight elapsed, and it was not until the 16th of October that all the preparations for the martyrdom were completed, and the aged men were summoned forth to death. The spot upon which the stake was erected is accurately described as "in the Town Ditch opposite Balliol College." The ditch, which was within a few yards of Bocardo, is now known as Broad street.

Instead of going from Bocardo to the place of execution, as the inscription quoted would lead us to suppose,—we know that, on the fatal morning, Ridley left the Mayor's house, (where he had passed the night in sleep, not half so perturbed as was poor Mrs. Irish, who wept at the thought of his fate,) walking between the Mayor and an Alderman; while Latimer, in charge of several bailiffs, followed after. In this order they went down the Corn Market. On approaching Bocardo, Ridley looked up to the grated window (it was glazed under the grating), hoping to see Cranmer and speak to him; but was disappointed, Cranmer being engaged in controversy with certain friars. On this we are told, "Ridley, looking back, espied Master Latimer coming after, unto whom he said, 'Oh, be ye there?' 'Yea,' said Latimer, 'have after as fast as I can follow.' So he following a pretty way off," they passed through the gateway, and arrived at the stake, in the centre of the vast crowd assembled to witness the murder.

It is easy to conjure up the scene. The crowd—the reserved space—the stake in the centre with the faggots scattered around—the Vice-Chancellor of Oxford and some of the Commissioners sitting upon a form near it—Lord Williams, of Thame, the High Sheriff, and his men, and the Mayor, and the Aldermen, and Bailiffs, in charge of the two prisoners—the prisoners themselves, Ridley in a "fair black gown furred and laced with foins, a tippet of velvet furred likewise about his neck, a velvet night-cap upon his head, and a corner-cap upon the same;" and Latimer "in a poor Bristol frieze frock all worn, with his buttoned cap and a kerchief on his head, all ready to be fired, and a new long shroud hanging over his hose down to his feet"—the sermon preached to the assembly by Dr. South, from the words, "If I yield my body to the fire to be burned, and have not charity, I shall gain nothing thereby," and which scarcely lasted a quarter of an hour—the disrobing of the aged men (Latimer was 85 and Ridley 55 years of age)—the anxiety of the crowd to "pluck the points off Ridley's hose" as relics—the chaining to the stake—the firing of the combustibles—the look of calm Christian resignation with which Latimer uttered those prophetic words: "Be of good comfort, Master Ridley, and play the man; we shall this day light such a candle, by God's grace, in England, as I trust shall never be put out,"—and lastly, the bright, roaring, crackling flames, sending up clouds of smoke into the clear blue heavens, and reducing the bodies of the holy men of God to ashes. Fiction takes as firm a hold upon the mind as history, and we never stand by the cross, in Broad street, and recall this picture unassociated with the Tony Foster of "Kenilworth" introduced in these words, "He they call Tony Fire-the faggot, because he brought a light to kindle the fire round Latimer and Ridley when the wind blew out Jack Thong's torch, and no man else would give him light for love or money." The incident is so natural that, having once admitted it as a possible fact, the mind always reverts to it as a real one.

Cranmer is said to have witnessed the martyrdom from the top of the tower of St. Michael's Church, which he ascended from Bocardo, probably passing through the door-window now visible from the street. His own sufferings were postponed until the 21st of March, when, having in St. Mary's Church solemnly withdrawn his recantation, he was led to the Town Ditch and suffered upon the same spot.

The 300th anniversary of this day was observed by a special service and sermon, in St. Mary Magdalen Church. There had, we understand, been some idea of an open-air service either on the very spot of the martyrdom in Broad street, or in the vicinity of the Martyrs' Memorial. This, however, was on further consideration, deemed unadvisable, and the more convenient course adopted. The church was filled in every part; but not uncomfortably crowded. We observed in attendance the Vice-Chancellor, the President of St. John's, the Principal of Magdalen Hall, the Warden of Wadham, the Warden of All Souls, the Master of University, the Principal of New Inn Hall, the Senior Proctor, the Public Orator, the Mayor, the Rev. R. Gandell, Rev. G. T. Cameron, Kev. W. D. Macray, and others of the local clergy. The Evening Service of the Church was read by the Incumbent, the Rev. Jacob Ley. The Rev. J. C. Miller, M. A., of Lincoln College, and rector of St. Martin's, Birmingham, preached the sermon. The rev. gentleman selected as his text the words, "And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death."—Rev. xii. 11.

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THE FAMILIES OF POETS.—It is impossible to contemplate the early death of Byron's first child, without reflecting sadly on the fates of the families of our greatest poets.

Shakspeare and Milton each died without a son, but both left daughters, and both names are extinct.

Addison had only one child—a daughter—a girl of some five or six years at her father's death. She died unmarried, at the age of eighty years or more.

Farquhar left two girls dependent on the friendship of his friend—Wilkes the actor—who stood nobly by them while he lived. They had a small pension from the Government; and having outlived their father, and seen his reputation unalterably established, both died unmarried.

The son and daughter of Coleridge both died childless.

The two sons of Walter Scott died without children—one of the two daughters died unmarried, and the Scotts are now represented without a daughter. How little could Scott foresee the failure of male issue.

The poet of the "Farie Queene" lost a child when very young, by fire, when the rebels burned his house in Ireland.

Some of the poets had sons and no daughters.

Thus we read of Chaucer's son—Dryden's son—of the sons of Burns—of Allan Ramsay's son—of Dr. Young's son—of Campbell's son—of Moore's son—and of Shelley's son.

Ben Jonson survived all his children.

Some—and those among the greatest—died unmarried. Butler, Cowley, Congreve, Otway, Prior, Gray, Thomson, Cowper, Akenside, Collins, Gay, Goldsmith. Mr. Rogers still lives—single. Some were unfortunate in their sons, in a sadder way than death could make them. —*Athenæum.*

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EVERY vice and folly has a train of secret and necessary punishment. If we are lazy, we must expect to be poor; if intemperate, to be diseased; if luxurious, to die prematurely.

IF we can still love those who have made us suffer, we love them all the more.

The Value of our Liturgy.

Numerous are the episodes connected with ordinary life which might be detailed to show the utility and value of the incomparable Liturgy of our Church. Apart from its Scriptural phraseology, the doctrines of the written Word run like golden threads throughout, minutely intersecting every part; and so comprehensive is its scope that there is not a single state or condition of fallen humanity but what is, in its turn, opened out in prayer before the God of all the families of the earth. Many an individual has had his heart first attuned to the melody of love and mercy, in consequence of hearing the allusion thus made to the particulars of his own personal or domestic trouble; and oft has it been a source of unspeakable consolation to the weary and heavy-laden—to the grief-stricken and sorrowful, that their case is not overlooked in the services of the sanctuary, but devoutly presented at the mercy-seat through the intercession of the faithful. The following short sketch will illustrate, to a certain extent, the force of these remarks, and it is hoped that, while perused with interest, the example will not be unprofitable in spirit, at least, to general readers:—

M—— was the subject of prayer from her birth, and the development of intellect was seized upon by her parents and friends in order to impress her mind with religious truths. When only a year and a half old, she became a regular attendant at the house of God, and boundless was her delight to be allowed to go thither on each recurring Sabbath. As often as any little indisposition or inclemency of weather made it necessary to keep her at home, the disappointment was very great, and she could only be effectually pacified by being assured that she would not be forgotten in the prayers, as young children were always mentioned by the clergyman, and her mother would then think of her own little darling. It pleased God, in His inscrutable wisdom, to render her fatherless at about four years and a half old, and the bereavement, thus sustained, left behind a deep and permanent impression which was very unusual and remarkable at so tender an age. When permitted, for the first time, to accompany her widowed mother to church, after a separation of some weeks, the dear child pressed close to her side at that part of the Litany where the petition occurs for young children, and afterwards, just as the minister was making intercession for the fatherless children and widows, she took hold of her mother's hand with a significant squeeze, to intimate that they were both included in the prayer, and that she felt and appreciated its applicability to their case. This she continued to do on subsequent occasions for very many months, and the act itself was always unstrained, and quite spontaneous. Surely this little incident, simple and unaffected as it was, must prove the beauty and importance of our spiritual Liturgy, which could possess the power to fix the attention of so young a child, and even to draw out emotions of sympathy towards her afflicted parent? It testifies beyond doubt that there is indeed a communion of saints, and a strong bond of union between mind and mind when actuated by similar motives, and brought to pass through the same ordeal of discipline and chastisement. The object of the writer is not in any way to eulogize the child, but to narrate a plain unvarnished fact which is at once touching and beautiful, and this is done in the humble hope that it may not only strengthen attachment to our admirable form of prayer in those who are already worshipping with us in Christian fellowship, but be the means of inducing others, hitherto careless and indifferent, to unite in the same service, that they alike may partake of the precious privileges it so fully affords. Above all, it is recorded with a view of bringing glory to the name of that gracious One who so emphatically said, "Suffer little children to come unto me, and forbid them not," and who out of the mouth of babes and sucklings hath perfected praise.—*Churchman's Penny Magazine.*

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Mutilation of the Marriage Service and Ill-Treatment of Wives.

The cause and effect suggested by this heading may appear very absurd to some persons, and we do not put it forward as applicable in many cases; but we feel sure that so long as mutilation of the Marriage Service, and ill-treatment of wives, prevail so extensively among us, it is impossible for us to feel any confidence that they are unconnected, or that the restoration of the Marriage Service in its integrity would not be eventually followed by improvement in the treatment of wives, especially if the service were more generally celebrated with the devotional earnestness and impressiveness of which it is susceptible. It appears to us a perfect anomaly that, while the ill-treatment of wives is assuming almost the character of a national sin, the officiating clergy in many of our large parishes should incur the fearful responsibility of omitting that portion of the Marriage Service which is expressly intended and enjoined by the Church as a substitute for a sermon "declaring the duties of man and wife."

Surely this is a subject deserving of early and serious consideration on the part of the bishops and clergy. The rubric of the Church, and the canonical obedience of the clergy, combine to enforce the plea which we are urging. It is no answer to say that the mere reading of the Marriage Service in its integrity would not prevent men from becoming bad husbands. We have no right to use any such argument, for we know not how far neglect of duty in one quarter may have led, or be leading, to neglect of duty in other quarters; and for the sake of our own souls we are bound to take all the precaution in our power to prevent any share of the responsibility from resting upon us.

It must be remembered, also, that in very many cases of marriage, young men and women are present who will probably, ere long, present themselves at the Altar to be united in Holy Matrimony; and it is most important that they should be as deeply and as early impressed as possible with all the solemn words which the Church has included and enjoined in the Marriage Service. Were this done, some of the engagements with undesirable persons, which are often so thoughtlessly made, might be prevented. Moreover, the whole tone and proceedings of wedding parties, on wedding days, might be beneficially affected; and this there is certainly abundant room for, in many cases. It is true that a wedding is of a festive character, and we have no desire to change that character: but it is more than this: it is a very solemn and holy thing—so solemn and holy that the Church plainly intimates a desire that the administration of the Sacrament of the Lord's Supper should take place at the time of the wedding, or in immediate and evident connection with it, at the earliest convenient opportunity.

When we look, on the one hand, at the extensive mutilation of the Marriage Service, and the unimpressive routine manner in which it is often performed; and, on the other hand, at the disregard of the marriage vow by husbands and wives—the legislative permission to make marriage a merely civil contract—the recent attempts to tamper still further with the marriage laws—it is not unreasonable to suspect and fear, that, in some measure, these several evils do really stand in the relation of cause and effect.—*English Churchman.*

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ROME'S ANCIENT GRANDEUR.—Proofs of the ancient grandeur of Rome are being continually brought to light. On the Aventine, archæological researches have taken place, and a wall of very early construction has been found formed of masses of tufa, after the manner of the Etruscans. It was recognized as part of the old wall with which Servius Tullius surrounded the city. In digging the foundations for the pedestal of a statue, which is to be erected in the Piazza di Spagna, the basement of an old edifice has been discovered; and amongst other objects found there are two urns of antique sculpture; one of which is Greek, and has carved upon it the head of Ulysses covered with the *pileus.* The Pontifical Museums, says the correspondent, had not the image of that hero, so that this is a precious acquisition for them. The excavations in the Via Appia have brought to light many inscriptions, some mosaic pavements, and the sepulchre of the family of Cotta. The works, too, are being carried on in the Roman Forum, and the Basilica Rupia, where steps of yellow marble have been found, as also fragments of large columns and Christian inscriptions.—*Athenæum.*

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A MAN must possess fire in himself before he can kindle up the electricity that thrills the great popular heart. —*Mrs. Stephens.*

THE CHURCHMAN.

NEW YORK, NOVEMBER 15, 1855.

☞ All letters on business must be addressed to THE PROPRIETOR of *The Churchman*. All communications and articles concerning the paper to THE EDITOR of *The Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

NOTICE.—Being utterly unable to entertain the almost innumerable applications from societies and associations to be placed on our *Free List*, and from newspapers, on our *Exchange List*, our course for the future will be, to charge Two Dollars to the latter, and to such of the former as we may deem it advisable; this being scarcely more than the actual cost of the printing paper.

To Correspondents.

"The Barnt Sanctuary" next week.

The enumeration of the Free Churches in Virginia (for which we are much obliged to our reverend friend) must unavoidably stand over.

☞ As our paper is published at an early hour on THURSDAY morning, we must request the favour of our correspondents sending us their communications as early in the week as possible; to insure insertion, indeed, in the next publication, they ought, when lengthy, to be in our hands before the close of the previous week.

Advertisements, notices, acknowledgments, &c., should be sent to the office *before noon on Wednesdays*.

NOTES OF THE WEEK.

—If there be any feeling of vanity in our adducing and remarking upon the expressions of sympathy, or the evidences of good-will, that we are receiving from all parts of the country, to encourage us in the independent and righteous course we are pursuing as Church journalists, our readers will bear with us, we trust, when they consider that we are the objects, just now, of the most violent persecution of an infuriated clique, who, caring nothing for independence or for righteousness, but only for their own self-interests and indulgences, are directing against us, with most unprincipled rage, their envenomed shafts of misrepresentation and abuse. It is a painful and humiliating sight to see ministers of the Gospel engaged in such a crusade against a journal which aims, humbly yet uncompromisingly, at no other object than the promotion of the Church's efficiency in her holy mission in this land. We look upon them, let our readers be assured, more in pity than in anger; and we have the most confident trust that, with all their prestige, and all their power, they will never be able to prevail against us. We have not the slightest misgiving as to the issue. We see already, in fact, unmistakeable signs of our triumph. And even if we had not such sympathetic expressions and sustaining evidences as we refer to, we should still have no fear for the ultimate result,—and for this good and sufficient reason, that we are contending for the cause of the Church in the honest simplicity of her sacred truth, and the irresistible integrity of her divine principles.

Last week one "Catholic Presbyter," whose able communication appeared in our columns, assured us, it may be remembered, how that "for the efforts of this paper in the quickening of our communion, he could not be sufficiently thankful;" and this week another, adopting as his signature a word of Holy Writ which, as he truly explains it, "signifies the tuning together of the souls of the disciples by the melodious influences of the heartfelt spirit of divine love," thanks God for having opened his eyes to a new era in the Church, when one of her formerly most party-trammelled journals, has "burst asunder the bonds of party-spirit, and come forth the brave defender of what it believes to be Gospel truth, and the rebuker, also, of what it deems to be that truth's most inveterate and formidable obstacles." We point to this with no unseemly pride. Gratified one cannot but be, to find that one's humble efforts in the Church's cause should have called forth from one who has laboured in the Lord's vineyard "throughout a long ministry of thirty-seven years," such an expression of cordial concurrence and warm appreciation—and upon such right grounds, too—as his communication contains. And we have a hopeful persuasion, that the feelings and sentiments of our reverend friend are largely shared by his brethren in the ministry: as why, indeed, should they not be, if their object is really the single and sacred one to which they have solemnly vowed, under the influence of the Holy Spirit, to have committed themselves in the Church of God. At any rate, we are firm in our own resolve. We have taken our course, and shall not retreat,—we have put our hands to the plough, and shall not look back. And why should we? We have nothing to fear, but everything to hope. There are those, we all know, who furiously rage together against us, and imagine a vain thing. But not only can we afford to regard them with compassion, but we feel their opposition as an assurance that our course is a right one.

—We may point to the communication of "A Layman," in another page, as furnishing a further striking instance of the progress of right views in the Church by others than the clergy,—and one the more striking, inasmuch as the writer, we believe, is venerable in years, as well as quickened in spirit. It is not, of course, to be expected that we are to endorse all the expressions of our correspondents, however much, upon the whole, we may value their contributions. But, in the case before us, there is so much that reflects our own reiterated principles, and that seeks to enforce our own most cherished objects, that we are proud to recognize our esteemed friend as a worthy fellow labourer, though a layman, in the good cause. He sketches out, it will be seen, according to those principles, a course of proceeding which we know, from experience, could not fail to result in the happiest development of the Church, in all the integrity of her divine organization; and that accomplished, "all this done," as he winds up by declaring, "then, stretching out our hands in Christian charity to all the baptized of every name around us, we shall be enabled, if united ourselves in the spirit of a true Catholicity, to show them how delightful it is for brethren to dwell together in unity. The world of Sects around us," he adds, "will then fully apprehend the oneness and visibility of the Church, which is Christ's Body, and find that she is both Catholic and free; that her doors are open for all to enter who love our common Lord." This, this is the consummation so devoutly to be wished; and this it is we would humbly aid in the endeavour to realize.

—A correspondent has kindly sent us an account, it will be seen, of a "Wainwright Institute and Chapel," at Middleburgh, in the northern part of this diocese, which appears to be a most commendable design, and we wish it every success. After the unhappy failure of the Wainwright Testimonial, started under the auspices of the Diocesan Convention, it will be all the more creditable to the projectors of this institution, if they are enabled to carry it out to a prosperous issue, which we understand there is every prospect of their doing. Would it not be right to hand over to the Trustees of this Institute any funds which the Committee of Convention obtained for their own similar object, now that it has been abandoned?

—The pestilence which created such ravages in Virginia has, we regret to learn, been scourging Mississippi. It had increased to such an extent in Jackson, that they were compelled to suspend the newspapers for a few weeks, until it abated. The Church is especially called upon for her sympathy and succour in such a case; and let us trust, that it will in every instance be real and devout. Her ministers, who, on such an occasion, in the faithful discharge of their sacred duties, are exposed to so much danger, have the first claim upon our regard. We learn, with deep concern, that the Rev. Mr. Corbyn, the rector of St. Andrew's Church, Jackson, has fallen a victim to the direful pestilence. He died at his post. He was in the midst of it—"prompt at every call." In the words of our contemporary upon the spot, "In the house of mourning—at the sick couch of the dying—at man's last resting place, the grave, he was always to be found." And it was in the midst of such sacred duties, faithfully, unremittingly discharged, that he was struck down with the plague. He has been called to his account. He rests from his labours, and his works have followed him. We have been favoured with an obituary notice of this devoted servant of Christ, which will be found in the usual place.

—We can do no more at present than call attention, very briefly, to the case of the Chippeway Mission. It is now left, it will be seen, very much to its own resources, as respects the School Contract with the Chippeway agency. There is all the greater claim, therefore, for support from the Church at large. And that great practical good is being effected by the Mission, there can be no question. Even the Indian Agent is constrained to acknowledge, that they "are doing them (the Indians) more good with the money than it will when paid to them in specie"—as henceforth it will be. And the good work is evidently proceeding with increasing effect. At the last visit of the Missionary Bishop, it seems, sixteen Chippeways were confirmed; and they are making adult converts, it appears, from Romanism on the one side, and from Methodism on the other. Surely such operations deserve to be liberally supported.

—It is encouraging to find that in the principal city of one of our neighbouring dioceses, there are signs of activity in the Church which are regarded as full of hope for her interests in a very important field of pastoral usefulness. In Philadelphia, in a proportion, we believe, but little inferior to that of our own city, there is a class of English artificers and mechanics who mostly belonged to the Church of their native land; and there are influences at work, it seems, just now, among them, or a large portion of them, which can scarcely fail to result, if duly and faithfully exerted, in reclaiming great numbers of them, and thus gaining an important accession to our own Church. Our correspondent, it will be seen, relates other evidences also of reviving and extending interest in the work of the Church there; and he is quite right when he says, that we will all agree with him in thinking, "that there is more than usual life at present in Philadelphia." May that life develope itself more and more, in all good Church works, and especially in that greater attention to the services of the Sanctuary, and to that pastoral care and solicitude for the poor, of the blessed results of which there are such striking and encouraging proofs, in all directions, in the old country. Preaching is a most important means of grace; but as our correspondent well observes, the clergy must not act "as if there were nothing to do but preach—no sick to visit, no dead to bury, no afflicted to comfort." Thank God, that idea is now in the high way of becoming exploded! We shall watch with deep interest the progress of what we would fain conclude is the setting out on a more faithful and vigorous course of action at Philadelphia, and in which they shall never want our humble but hearty sympathy and encouragement.

—The tone of our respected friend C. F. C.'s continued expositions of Protestant Catholicity does not yet rise up to the true Catholic standard. We much regret this, because there is really a great deal that is sound and forcible in his disquisitions, which only want, in fact, to be divested of that ultra-Protestant spirit which still too much pervades them, to be unexceptionable inculcations of serious and seasonable truths. But such truths can only be brought out in their integrity by dealing with them truly. Nothing can be more practically prejudicial to them, than to mix them up with any popular fallacies, or to connect them in any way with any of those mere puritanical antipathies which blind so many minds to the really Catholic principles of their own Church. For instance, upon the plea that "Catholicism as exemplified in Rome is the bane, and Catholicity is its antidote," he declares that "this Catholicity must be Protestant." And so it must, in so far as protesting against "Catholicism as exemplified in Rome" is concerned; but certainly no further—certainly not as a protestation against any of our great Catholic verities, however they may be perverted or corrupted by Rome. They *are* Catholic verities still, and we, as Protestants, if we will persist in calling ourselves by so negative and indefinite a term, must still receive and hold them as such. Again, when our friend speaks of what he calls "the silent and gradual progress of a Protestant principle upon his (the Romanist's) own system," it would be satisfactory—nay, it is indispensable—to know what that principle is; there are so many Protestant principles, and some of them so heretical and mischievous, that it may be one the silent but gradual progress of which is undermining not the Romanist's own Catholic system merely, but his Catholic faith altogether. Then, again, as to the bugbear of "auricular confession,"—which is confession by word of mouth of the penitent received into the ear of the priest,—why, we have it in our own Protestant Episcopal Church! Do not our priests, in the Exhortation to Holy Communion, urge, or at least suggest, what, if not precisely the same thing, is tantamount to it? For they direct us, if we require comfort or counsel, to go to them and "open our grief;" and how can we do this unless we acknowledge our spiritual malady, which is nothing more or less than confessing our sins wherein the malady lies? The English direction adds, "and receive the benefit of absolution." And the English Church—our Mother Church—in her Order for the Visitation of the Sick, has an actual direction to "auricular confession," and a form of absolution which would lose all its significance without such confession. So that it is evident we Protestants are, in these respects at least, much more Catholic even in the Roman sense than our friend supposes. But enough for the present. We only hope that our hints are not altogether in vain.

OUR DOMESTIC MISSIONS.

The Appeal of the Domestic Committee of Missions, which we publish in our present sheet, is one that is suggestive of very anxious thought, not to say apprehension. Prosecuting a most pious and indispensable Church work, and doing so, we believe, with most commendable energy and zeal, and with many encouragements, they are yet without funds to sustain even their present operations, to say nothing of extending them throughout the constantly widening field that is lying before them. They thus briefly but emphatically state their disheartening position:—"1st. *We are in debt.* 2d. *But few parishes, compared with the whole number, contribute; and* 3d, *the field grows upon us, so much faster than we can occupy and take care of it.*" Now this, we do not hesitate to say, while discouraging to them, is not creditable to the Church—or, at any rate, to the wealthy laity of the Church. All ranks and conditions of the laity, indeed, are more or less implicated in the discredit which it reflects; and we trust, therefore, that some vigorous effort will at once be made to remove it.

The Committee speak of the sphere of their opertaions as "a spreading field—an open door, an increasing spirit of unity and peace, with no let or hindrance but our own apathy and want of faith, and no measure or bounds of our duty, our privilege, and opportunity in this great work." All this is, no doubt, strictly true, and it is lamentable to think that the necessity of this appeal is but one of too many evidences that are presented on every side, of the want of a "spirit of unity and peace," of the prevalence of "apathy and want of faith," and of the disregard of "our duty, our privilege, and opportunity." This, however deplorable, is certainly undeniable. We are not only letting the world outgrow the Church, but we are suffering it to stamp its character on almost everything connected with religion. Its impressions are everywhere painfully apparent—even in the Sanctuary of the Most High; yea, the very Altar itself is dimmed and desecrated by its unhallowed influences,—its brand, in short, is affixed to our most holy things. And yet it is against the world that, as Christians, we are pledged to fight manfully; and these very Domestic Missions constitute one campaign of that holy warfare which as Christ's soldiers and servants we are bound to sustain. But there is, sad to say, very little regard of this first and most bounden Christian duty and privilege. "We are discouraged, again," the Committee declare, "that so few parishes, in proportion to the whole number, contribute to our funds. Only six hundred and fifty-two, a little more than *one-third* of all our working parishes, last year, made any contribution to our treasury. But where are all the rest?" Surely this were wholesale evidence of "apathy and want of faith!" Nor can we altogether acquit the clergy of such delinquent parishes of their responsibility in the matter. It is true, that many of them think they have enough to do, to support their own parishes, and we are far from meaning to disregard the principle of charity beginning at home,—only it must not stay and stint itself there. "What," ask the Committee, "if some do contribute to their favourite objects, local or general? These are but few, out of the whole; and we believe that they who do the most, for individual and local claims, do also most for our general purposes. We fear it indicates a small appreciation of the duty and privilege of works, and gifts, and prayers, for the wants and interests of others, in many of the congregations of the Church." Undoubtedly it may be feared that it indicates a small appreciation of such duties and privileges. And this is the point at which we would, for a moment, make a stand.

Is it not evident, that there is much to be done in those twelve or thirteen hundred parishes—much to be done *upon the spot*, and *among themselves*, and of the very kind of work, too, which the Domestic Missions of our Church are seeking to accomplish in other and distant parts of this vast continent? And ought not *this* charity to begin at home, though neither must it, on any account, stay there? Why, it is to be feared that there is quite as bad a state of things, in some of those parishes, as in any of the remote and heathenish places to which they are besought to send their help! Most true is it, that "the liberal soul shall be made fat, and he that watereth shall be watered also himself." But then there must be the "liberal soul" to "be made fat;" and a man must be made to feel the necessity of being "watered himself," ere he can be expected to care anything about watering others. This, we say, is the point. Nor is our view of it to be confined to the two-thirds of our whole parishes which cannot be prevailed upon to lend a helping hand in this great missionary work. The one-third, however commendable they may be, as respects their contributions to this noble object, have yet much to do, very many of them, with their charity at home. Both, we fear,—the one-third and the two-thirds alike,—too much abound with instances of neglect of their own clergy—of stinting them in their hard-earned stipends; nay, even of starving them, sometimes, in the midst of their arduous parochial work. And is not this all owing to that want of care and concern for their spiritual interests, which must of necessity involve a feeling of indifference as to the necessities of those who are appointed to minister to them herein? But even where the minister may be tolerably well cared for—though this, too often, it is to be apprehended, more from social than religious considerations—still, there is too generally a lack of earnest, self-sacrificing devotion to their duty in the Church, or want of zeal and respectful concern for the spiritually destitute condition of the masses around them. If it were not so, such a state of things as is complained of respecting our Domestic Missions would never have arisen. For most true it is, that in proportion as congregations provide liberally, if it is only done in earnestness and in good faith, for individual and local claims, will they provide liberally, also, for the general purposes of the Church. So that we must, after all, *begin at home*—first do our duty fully and faithfully there, and then we shall find both the mind and the means to do all that is required of us beyond it. Along with this appeal, then, of the Committee of Domestic Missions, let every rector and vestry that receives it, make an appeal *from* themselves—ay, and *to* themselves—solemnly asking, Are we doing the utmost we can in our own parish? Do we provide the means of grace ourselves in the measure that we are bound to do? Are our churches made as fully effectual as they might be, and as they should be, for the spiritual edification of the people around them? Are our pastors tending day by day their respective flocks? Are they visiting the sick, relieving the distressed, comforting the weak-hearted, instructing the ignorant, reclaiming the wayward? And are they doing all this, as it is their bounden duty in the sight of God to do it; not by fits and starts, not when dragged to it, but regularly, systematically, and effectually? If they are, then, assuredly, will they have no insurmountable difficulty in enforcing the claims of the Church *in all her holy works*, seeing that the reality of their own self-sacrificing lives, in the service of Christ, will plead irresistibly for whatever they may bring forward and enforce as the duty of their people.

There is one more consideration. The Committee speak about the people "pouring their liberal gifts into *our* treasury." Now, we would with all diffidence, and with every respect, suggest that there is too apt to be a misconception on this point. It is not *their* treasury—and it certainly ought never to be considered that it is. It is, or ought to be, God's treasury. And in proportion as this idea is sought to be fully and faithfully realized, will be the success of all appeals for the "liberal gifts" of the people. But, then, these gifts must be asked for at His Holy Altar, the place that He himself has appointed for them to be received, and where they are to be devoutly offered as acts of worship and adoration, and with all the solemnity befitting the presentation of such reverent homage and gratitude to the Lord God Almighty. It is there, upon the Christian Altar, that our Church directs us to humbly beseech Him "most mercifully to accept our alms and oblations," and along with them to "receive our prayers which we offer unto His Divine Majesty." This is God's own appointed way, and it is the Church's adopted way, of obtaining what is needful for all her wants. And it is the only way, we may rest assured, which can be made fully available for them all. "The Altar sanctifieth the gift." And there is a renovating principle in that sanctifying influence which, when duly called forth, will never fail.

THE DEMORALIZATIONS OF POLITICS.

Our remarks on the Elections last week were incomplete; and we will now endeavour, as briefly as we can, to supply the deficiency. They wanted, if only as a corollary, some pointed exposition of the demoralizing influences of politics, upon the elected as well as the electors, which are thereby engendered, and which they too generally carry with them into their respective offices,—and which prove, in fact, very often the taint of their whole life thereafter. And think not, gentle reader, that in discussing such a subject we are travelling out of our province, as Church journalists. The Church has a deeper interest in it than you may, at first sight, suppose. If it is her duty to care for the welfare of society, she is bound to consider it. Her part it is, within the sphere of her own legitimate influence, to make the politics of all her members, nay, the politics of the whole community, could she but reach it all, Christian politics; and there is, besides, so close a connection with Christian ethics immediately manifested, that the subject is brought at once within the range of her responsibilities.

The Church has a right to inquire,—because one important object in the divine mission of the Church, is the regeneration of human society,—how it is that the influences of politics are demoralizing—how it happens, that they who enter upon a course of political life in which so many issues affecting the religious no less than the moral and social interests of the people, of us all, be our rank or station what it may, are involved, should so frequently become contaminated. It is no newly discovered evil, nor is it confined to our own institutions: far from it. So long as human nature is what it is, be the political institutions of a people of what character they may, unless a purer motive than that of self-interest, and a better incentive than that of personal advantage, and a higher encouragement than that of the popular applause, actuates and animates the candidate for public office, there will everywhere be contamination, if the object is found to be best attained by pandering to the populace. It is long ago, that a servant of Timon said to Sempronius, "The devil knew what he did when he made man politic: he crossed himself by't; and I cannot think but, in the end, the villanies of man will set him clear." And the arch-enemy of mankind—the author of all evil, the creator of all confusion, the "father of lies," has still as great reason as he had in Timon's day—perhaps far more—to cross himself by his cleverness in having "made man politic."

It was the saying of Edmund Burke, that "political reason is a computing principle; adding, subtracting, multiplying, and dividing, morally, and not metaphysically or mathematically, true moral denominations." And when this principle is exercised for the public good, not the private gain, or the party aggrandizement, it is a beneficial principle. But when it all has reference to self—or where it is obvious that men who adopt it,

> "For party give up what was meant for mankind,"—

and care nothing about anything else, except in so far as it can be made subservient to those corrupt considerations, then, be assured, it only resolves itself into one of the devices of roguery. It is not, it cannot be, God's theory of moral duty: it is not even that which heathen philosophers and moralists, men who knew not God as revealed to us, but had only those imperfect glimpses of His divine character and attributes which nature so dimly afforded. Both Aristotle and Plato, however, insisted that what at this day is familiarly known as *politics* must be subjected to a moral control and responsibility; and they maintained that the vast and vicious influence which its corruption exercised over the popular mind, required that it should be treated as a constituent part of ethical science. These illustrious ancients reasoned rightly, though to them the Christian principles which so forcibly sanctioned such a view of the question were, if not in any degree unrecognized, yet wholly unknown. "Look not every man on his own things, but every man also on the things of others." This is the Christian idea of politics; and although there might not be much of this, except in great crudeness, in either their philosophy or their morality, and still less, perhaps, in their politics, yet they were not insensible of the obligations to a power that was superior to it all, and of which they felt the irresistible influence,—even the power of Him whom Paul besought the philosophers of the Epicureans and of the Stoicks, who encountered him at Athens, that they should seek, "if haply they might feel after Him, and find Him, though he be not far from every one of us; for in Him we live, and move, and have our being."

Now, when men dispute and differ in their judgments, they must, if their views are just and good, and they would bring them to issues of happiness and virtue, be guided by One whose mind is unalterable—which knoweth no variableness neither shadow of turning; which not only never has, but assuredly never will change, but is in all His characteristics "the same yesterday, to-day, and forever." Aristotle sets up the wise man as his standard of truth, and criterion of real and apparent good. But the wise, the wisest man, is but human after all, and therefore, in his highest and most perfect state, neither immutable nor immortal. So that we must advance immeasurably higher than that, it is evident, if we would secure an undeviating standard, and an unerring guide: we must go to God Himself—and go to Him as He hath graciously revealed Himself to us in the Gospel. "The times of that ignorance," as the Apostle told the philosophers of Athens, "God winked at; but now commandeth all men everywhere to repent." It is there we are to learn His will, and our obligations to do it—and do it in all our acts and deeds, whether public or private, moral or religious, political or social. The fiat hath gone forth—it was ratified by a sacrifice more tremendous, more priceless, than ever the world beheld before, or ever will again; and it will not therefore be relaxed, and it is never to be trifled with. "God who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His son, whom he hath appointed heir of all things." The Christian precept, therefore, is that by which we must in all things be directed—even in our politics: that precept which declares to every one of us, as the two great commandments on which hang all the law and the prophets, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; this is the first and great commandment; and the second is like unto it, Thou shalt love thy neighbour as thyself."

Such, then, must be the elements of Christian politics. And among Christian men, what other politics ought they to practise, than Christian politics? This is no far-fetched, no extreme idea. It is plain and simple Christian truth; and just that kind of palpable, practical, common-sense truth which addresses itself most closely and most clearly to our ordinary capacities, and for the wilful disregard of which, therefore, there can be no valid or available excuse. It is embodied in one of the most memorable sayings of the Father of his Country; and well would it have been had they inscribed it in letters of gold on every polling-booth at our late elections. "Of all the dispositions and habits which lead to political prosperity," were the words of Washington himself, "religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism, who should labour to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. And let us with caution indulge the supposition, that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."

This, then, is the point. There is no religious principle in our popular politics; and hence their contaminations. The very principle is excluded which alone can save men who engage in them from corruption. And see what follows. Instead of every man looking on the things of others, and not on his own—instead, that is, of men considering the public good, and not their private interest,—we see that all is centred in the one great object of self, and that even party combinations are made to point in the same direction. The highest and what ought to be among the holiest offices of administration, in a Christian community—even the sacred office of a judge—are thus not only obtained corruptly, but the very obtaining of them is made to corrupt, to contaminate, and demoralize. We understand that there is at this very time a man in prison awaiting his trial for murder, who was last year the chairman of a committee for securing the election of a judge, and who succeeded in that object mainly through his unscrupulous and infamous exertions! And now he is to be tried for a capital crime,—tried, it may be, by the very judge of his own immaculate appointment! This is but a sample, and by no means an unfair one, of the working of a system from which what alone can keep it pure is systematically excluded. "Evil communications corrupt good manners." And where is the man can stand up and say, that evil communications do not abound in all our election struggles—nay, that they do not most commonly involve the necessary elements of success! Have we not then, as honest men, but too much reason to exclaim—

> "The age of virtuous politics is past,
> And we are deep in that of cold pretence!"

OUR SUNDAY SCHOOL SYSTEM.

One of the most important practical questions with which the Church in this land, and in this our day and generation, has to deal, is the education of her children. The system of what is miscalled education that is in vogue among us has in it no religious element whatever, that is of any the slightest avail. It is, from beginning to end, "of the earth, earthy." It fills, or attempts to fill, the head with all sorts of "knowledge;" but the heart it completely, and designedly, overlooks: completely, because no definite religious principles are sought to be inculcated; and designedly, since any intention to inculcate such principles would destroy the expediency of the popular plan. Of course, there can be no due appreciation, in the first place, either with those who provide such an education, or those who are content that their children shall partake of it, of the importance, nay, the necessity, of the religious element in any scheme of education that is suited for Christian pupils. "Wisdom," says the wise man, "is the principal thing; therefore get wisdom; and with all thy getting, get understanding. Take fast hold of instruction; let her not go; keep her, *for she is thy life.*" Thus this wisdom, understanding, and instruction which we are entreated to get, and take fast hold of, and keep, *is our life*; and this because it alone will be blessed of God to enable us to live as He wills that we should—and this by observing the solemn injunction, "Keep thy heart with all diligence, *for out of it are the issues of life.*" And the truth of the theory of all this is generally acknowledged. In education, one of our most popular moralists has declared, "the feelings are to be disciplined, the passions are to be restrained; true and worthy motives are to be inspired, a profound religious feeling is to be instilled, and pure morality inculcated under all circumstances."[*] So that here is at once a religious process that must be at work; and how could such an order of things be ever set or kept in operation without the principles of religion?

Now, these principles are to be found in all their genuineness in the Church. This is a fundamental and incontrovertible tenet. The Church is "the pillar and ground of the truth;" and these principles spring from that truth which she sustains, and which she has handed down to us, and is still handing down to a later posterity. But besides this, there must be an authority to educate—an authority to train up immortal souls to a system of thought, and a course of action, in which the Creator's honour and glory, as well as the creature's interests and happiness, are directly at stake; and this can only come from God,—for there is no power whatever in the world without derivation or permission from God. It is an usurpation to exert any such power without an acknowledgment of its author, and one that cannot fail, sooner or later, to show itself accursed. "If you educate as a parent," says Sewell, "remember that a parent is to his family the type and representative of God. If as a civil governor, recall the noble words of our old English constitution, *Rex est vicarius Dei*. If as a minister of religion, let not your words or acts be seen to come from man, but trace them all to God; and then you will have a right to educate him. But for this very reason you cannot educate without the Church." And this because both parental and civil authority require the support and witness of the Church, or they fall to the ground. "But when they thus recognize the existence of the Church as a commissioned ambassador from God, they must also recognize its full powers."

This may seem to many—even to Churchmen, of a certain school—much too high and exclusive ground to take. But it is the true ground, nevertheless. The right to educate is with the Church, upon every principle of commissioned authority and delegated power; and so is the responsibility with the Church, of the due employment of such authority, and exercise of such power. But it is not necessary to insist upon this further at present, as we shall confine ourselves, for our present purpose, to the commoner and less disputable question, of the right and the responsibility of the Church in the education of her own children. This is a point in which, among Churchmen themselves, at any rate, there cannot be, or at least ought not to be, two opinions. She has charge of the lambs of Christ's fold—their everlasting interests are in her keeping; and how can she faithfully acquit herself of that stupendous charge, how can she safely secure those eternal interests, unless she takes care that they are trained up "in the way they should go, that when they are old they may not depart from it?" And this is the end and aim of education. She begins the work—she places man by Baptism in the right position; and begins, too, where all heathen education ended, thus fully realizing what philosophy only groped after—a renovation of his human nature. On this fundamental fact Christian education must ever be based: it is a distinction which it is essential should never be lost sight of—otherwise there will assuredly arise confusion and mischief. And it is one reason why what the world esteems so "liberal and enlightened," in its favourite scheme of imparting that mere head knowledge, which it dignifies with the name of *education*, is a mockery and a delusion, that the world's popular *educators* have neglected their consideration. Baptized though the Christian must *ab initio* of necessity be, he has still a power around him, struggling to recontaminate what the Spirit of God has regenerated; and against this power he has to fight; and the primary purpose of his Christian education is to enable him to fight, and fighting to conquer. Nothing effectual could be done, had not Baptism preceded. Even a heathen moralist could declare, "Unless your cask is perfectly clean, whatever you put into it turns sour."*

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[*] Webster

Well, then, how does our Church go on with her work of education in the young? Having by "the laver of regeneration," in Holy Baptism, made the vessel perfectly clean, so that what is put in may not turn sour, what is she really doing to fill up the vacuum? She alone has the right—hers unquestionably is the obligation: where is its exercise, where its discharge, in the sight of that God who conferred, who imposed it, and to whom assuredly an account must be rendered? The education which is requisite to teach the young their duty, and ensure them their happiness, is her own special work. How is she performing it?

We feel that this is treading upon delicate ground: we know that it involves reflections that are neither agreeable nor creditable. But is it desirable, is it dutiful, to be silent when there is a fearful crying evil in our midst to be grappled with? The knowledge of a disease is half its cure. But this knowledge must be not only possessed, but acted upon, to be of the least avail. Now we do know that it is a subject of general wonder and painful regret, that the great bulk of our youth in the Church, as they grow up—our young men, especially—disappear from her visible pale, or are only seen there on occasions "few and far between"—occasions of necessity, rather than of duty; and not only disappear from her pale, but divest themselves, in their worldly career, of all her influences. Many of the clergy see and bewail it, with the most sorrowful anxiety. But are they quite sure that, as a rule, the lessons of religion have been deeply, diligently, and with all due earnestness and seriousness, impressed upon the youthful mind? Have the principles of their Church been faithfully and forcibly inculcated? Have their own solemn responsibilities and duties therein been earnestly and constantly impressed upon them? Let the results reply.

The common instrument of, almost the only opportunity for, this great work, is the Sunday school. And see what a correspondent, whose communication will be found elsewhere, declares of this. He gives us his name, and we can rely on his authority. "I have long," he says, "entertained serious doubts respecting the tendency of Sunday schools, as they, at present, exist among us. Much that is highly objectionable has from time to time come under my own personal observation—quite sufficient indeed to lead me to look with distrust upon the whole system as at present in operation." And then he proceeds to enumerate some of the more conspicuous causes of his distrust, which are certainly irresistible evidences of the hollowness of the whole thing. And we must confess that we have seen much ourselves to bear out his appalling statement. "By their fruits ye shall know them." And with such fruits as they bear, who are the objects of our Sunday school system, as presented on every Lord's Day, and within the very precincts, often within the very threshold of the Sanctuary, how can one know them as the recipients of anything likely to make them "wise unto salvation?" Why, to judge from their conduct—and actions, be it remembered, speak louder than words—the whole affair of religious instruction and training it is professed that they are brought under would seem to be an actual though an awful joke. They leave the solemn scene, at any rate, not only with no hallowed or sobered feelings, but only with those of levity, of profanity, and irreverence. Many of the young people, it appears, retire to amuse themselves out of doors during Church time, while others proceed to the church for a similar purpose—playing with fans, or reading story-books, instead of paying any attention to either the service or the sermon,—and this most reprehensible and most mischievous behaviour, often, under the very eye of their parents, their teachers, and their ministers!

Surely, that can never be a good tree which bringeth forth such evil fruit as this! To go no further, then, than the immediate issue—than the instant testing, and that in God's awful presence, of what they have just learnt, surely this is evidence of something radically wrong. Who can wonder, after this, that as they grow up they should in such numbers disappear from the visible pale of the Church,—or if still seen there, seen only with marks of indifference and irreverence,—when her teaching is found, even on the instant, to have such results as these?

Surely one may suspect, that they cannot believe in what they are taught,—that they only treat it all as a piece of formalism, not to say of amusement. How can they, for instance, believe that "God is in his holy temple," when they behave themselves as though not even a human superior was present? How can they have any right notion of prayer, of praise, and of preaching, when in the midst of it all they are amusing themselves with something that is more attractive? If, then, our Sunday schools produce such unsatisfactory results as these, even with their operations two hours a-week, assuredly there must be something wrong. But the fact is, we want Church schools at work all the week; and they might, in every case, furnish a corps of Sunday school teachers who would produce very different results.

We cannot at present, however, pursue the subject further; but we earnestly commend it to the serious consideration of both clergy and laity.

MORE SYMPATHY.

We beg to present another brief selection from the expressions of sympathy and assurances of support that are pouring in upon us. It is neither to gratify our vanity, nor puff off our paper, that we do this, but only as a means of counteracting the devices of those who are so unscrupulously seeking to injure the *Churchman*:—

A most respectable layman, in the capital city of a neighbouring State, thus addresses us:—

> "Although but an humble 'layman,' permit me, sir, to express the satisfaction with which I have witnessed the earnest, straightforward, and fearless course of the *Churchman*, since it has been controlled by your able pen. It is lamentable to see so much strife and bickering among those of the same 'household of faith,' or that there should be occasion for such censure. Yet without pointing further to those principles you are so nobly defending, I cannot see how you could have done differently. The *unreality* of the Churchmanship of the present day deserves a rebuke: it is indeed the great evil from which the Church is now suffering, and the cause, without doubt, of driving many earnest-minded men to the Romish Communion! Go on in the good work you have begun, and let not the ungenerous attacks of your enemies deter you from the course marked out. Be assured you will have the sympathy of every right-minded Churchman. It is to be regretted that Dr. Seabury is found arrayed against you, yet I doubt if the 'old friends of the *Churchman*' will heed his warning; at least, I know of one who will remain a friend and constant reader." J. M. T.

"An Aged Presbyter" thus writes:—

> "I know nothing of the circumstances of your journal beyond what all can see and know; and judging therefrom, and taking into account the high and earnest Christian spirit that pervades it, I am filled with wonder and indignation that such wrath, and anger, and clamour—exhibitions of temper which we are commanded to 'put away'—should be shown towards you by any section of my reverend brethren. Yet pray, sir, heed it not, but hope that He whom they profess to serve will give them better minds."

An exemplary and influential clergyman in a neighbouring diocese, who several months since gave up our paper, for a reason which it is not now necessary to specify, thus wrote us a few days ago:—

> "Since that time, the vulgar abuse that has been heaped upon the munificent proprietor of that journal, and its very able and indefatigable editor, have induced me to ask permission to have my name once more on the list of its subscribers."

A poor but most exemplary clergyman in a Western diocese writes us:—

> "My poverty has kept me from taking in your paper, but I must have it now; and I hereby send you one dollar, with a request that you will send it to me as far as the money goes."

We have also cases of this kind occurring at our publishing office,—clergymen from the country around calling and giving their names as subscribers on the express acknowledgment of their being induced to do so by the virulent crusade to which they see us so unjustly exposed; and, in one instance, a clergyman of high standing declared, we understand, that he had hitherto been opposed to our paper, but that he thought it his duty now to come forward and support it.

* * *

The Clerical Press.—We have to include the *Western Episcopalian* in the clerically-edited newspapers that are assailing the proprietor of this journal with, not "unseemly personalities" merely, as one of his reverend calumniators has had to apologize for, but libellous abuse. It is certainly a sad scandal to the Church that all this scurrility and detraction against a lay brother should come from her clergy; but as it is being dealt with more suitably by other means than those we could ever employ in our columns, we must leave the matter to its merited issue. One thing, however, we must point out. The *Episcopalian*, speaking of the High Church paper here in New York that has been so prominent in its defamatory attacks upon the private character of an esteemed fellow-citizen and brother churchman, says—"one of whose editors is a son of the late Bishop Hobart." This attempt to connect Mr. Hobart with conduct so little creditable is, we conceive, most unfair; and we have no doubt the rev. gentleman will see the necessity of disclaiming so injurious an imputation. Another unjust, because false, allegation of these Ohio clergymen, is that the lamented Bishop Wainwright "took some measures to let it be known how little it (the *Churchman*) represented him or any of those with whom he sympathized." This is true only as respects the *Churchman before it came into its present hands:* Bishop Wainwright had no sympathy with, no confidence in its editorial management then. But the present editor (whose accession to this office took place only a fortnight or three weeks before the Bishop's death) had the happiness to enjoy the Bishop's friendship and confidence; and had it pleased God to spare his valuable life, the *Churchman* would now doubtless have had in that venerated prelate one of its firmest and best supporters.

THOUGHTS ON CURRENT EVENTS.

There is an endless controversy going on, whether the world is getting better or worse, which is usually carried on between the seniors and juniors on the stage of life. This is easily accounted for by the attachment of one side to the only state of things which they have known, and of the other to that state which they knew when they were most capable of enjoying. All those who, like ourselves, have arrived at that time of life which disposes them to rank among the praisers of the bygone time, are liable to the just suspicion of comparing the occurrences of that time with current events under a certain prejudice. We have not the vanity to suppose that we are entirely free from that prejudice. But we may plead in mitigation of our offence that we do not go to the extreme of believing that the world is worse in every particular. The truth we apprehend to be, that the world, and the Church too, is in a state of constant progression and change, and that the changes are not all in one direction.

Far from us be the notion of a contest between two equal powers of light and darkness, but there is, notwithstanding, a contest, both in the world and in the Church, going on between light and darkness, good and evil. Of the final result of the contest there is no doubt, because the Good Being has and uses the power of overruling even the apparent victories of his rebellious antagonist to his own purposes. But they remain apparent victories. Hence there is a constant progress going on in the Church, and still more in the world, in both directions. The human mind cannot receive at once all the facts in which this appears, and is apt to decide, upon a partial view, under the influence of present feeling, or personal prejudice, that the world is daily getting worse or better. It sometimes happens that, in the very same particular, changes may be observed in different places in both directions; and thus, he who looks at one part of the case, may honestly think that matters are improving, while he, who looks at the other, will be just as well warranted in the opposite opinion.

We have been led to these reflections by the contest about the observance of the Lord's Day, which is now going on in England. There seems to be a very wide-spread determination to break down all laws and customs, which distinguish the day from other days, except that the churches and meeting houses may be opened for public worship, and those who feel so inclined may enter them. It seems to be forgotten that when once the laws and customs which restrain men from labour and amusement on that day are broken down, it will no longer be at the option of men whether they will go to church or not; for the pressure of competition will compel them to choose between ruin and labour. The ground on which the battle is now to be fought, is that of the amusement of the people. It is said that they have no time for recreation but on Sunday, and therefore all sorts of amusements, or which will be the same thing in practice, all sorts of innocent amusements, are to be permitted. It is forgotten that the amusements of one set of people involve the labours of another. Moreover, in the zeal for the new view which has arisen, there already peeps out a disposition to remove the obstructions in the way of any man's working in any way, who may be disposed so to do.

The labouring part of the community have no time for recreation except on Sunday, therefore they are to be allowed to enjoy themselves on Sunday, and if they choose to enjoy themselves at work, they are to be allowed that liberty. They have no time for recreation but on Sunday. Why? Because they are kept at work all the week. How does it happen that they have leisure on Sunday? Precisely because they are prohibited from working. This is the age for going ahead. Money-making is the chief good of man; so we have no time for recreation except that which the laws secure to us for the worship of God.

The same feeling against the observance of the Lord's Day, which is so prevalent in England, exists here also, although not in the same degree. In fact, it is not so strong now as it was a generation ago. It is not more than twenty or five-and-twenty years since a report to one of the houses of Congress, on the subject of Sunday mails, was printed on satin, hung up in parlours, lauded to the skies, and actually made its putative father Vice President of the United States. Yet its sole merit was, that it was against the observance of the Lord's Day. Its rhetoric would have done no great credit to a sophomore, and its logic would have disgraced a freshman. Now, many of the regulations which that report denounced have been adopted, and there is nothing like the amount of post-office violation of the Lord's Day that there was at that time. It was the comparison which forced itself into the mind, between the improvement on this side of the water in that particular, and the opposite movement on the other, that led to our reflections, on the progress in opposite directions, in which we indulged at the beginning of this paper.

In this country it is almost as true of the rich as of the poor, that they have no time for recreation. Some time is snatched after dark or in the heat of summer. But it is, to a great extent, so employed as to show that we have no great skill in holiday-making. But the great mass of the people have not even this resource. They are compelled to labour; in Europe by the necessity of getting a living, in America by the necessity of getting rich. There is no time for holidays except on Sundays, and therefore Sunday must be made like the other days. In England the law stands in the way, and men agitate for an alteration. In America the law stands in the way, too, and it is quietly disregarded.

The natural remedy is to provide times at which men can take recreation not on Sunday. But the love of money, and the press of business, render it impossible to do this on anything like an adequate scale. Something, indeed, we have. We have our national holiday on the Fourth of July. In almost every State, we have now Thanksgiving day; in New England we have a Fast day, which is, we believe, generally preferred; and in the cities of New York and Washington we have New Year's day. Besides this, out of New England, we generally have Christmas day, and in the slave States the slaves have a holiday on Whit-Monday. We believe that is the list, and it is not likely to be enlarged.

In truth, there are grave reasons against enlarging it. We of the Anglo-Saxon race do not know how to keep holiday. The vice of drunkenness has been the master sin of our race for a thousand years and more, and we cannot, as a race, enjoy a sober recreation. Moreover, one of the most striking features of our modern progress is, that everything is done in crowds. We manufacture by steam, and we travel by steam. For both purposes we congregate in crowds. So we take all our recreation in crowds. We have crowded theatres, crowded ball rooms, crowded watering places, crowded steamboats, and crowded railroad cars. It is a fact in human nature, of which, we think, sufficient notice has not been taken, that the tendency of a crowd is always towards evil. The numbers divide the responsibility and increase the power. In the crowd a common feeling is easily got up, which will be governed by the majority, or, to speak more accurately, by the demagogues of the occasion. Under the shelter of this popular opinion men will do anything which is suggested as pleasant. The Anglo-Saxon blood seldom fails to suggest conviviality, when the word can only mean drunkenness.

It seems singular, that this Anglo-Saxon vice should thus undermine the distinguishing virtue of the same race. The Anglo-Saxon laws and canons show, that from the days of Ethelbert and Augustine, a higher idea of the Christian Sabbath has prevailed in Britain than in any other part of the world. It seems, both there and among us, to be giving way before the love of gold—which has always been one Anglo-Saxon vice—and the love of drunkenness, which is another.

We cannot avoid fearing, that the practical abolition of the Christian Sabbath, both in England and in the United States, is not far distant. The law will not proscribe it, for the law will soon proscribe nothing but crimes against property; but it will no longer enjoin—that is, protect—its observance. It seems to us, that here, at least, there is no public opinion in its favour upon which to fall back. There will always be reasons found why man should work, for work is the means of getting money; and as money is the chief good, so work is the most important duty, and the love of work the chief of the virtues.

The time, we apprehend, has come, when the attention of Christians should be given to the observance of the Lord's Day. Many and great are the evils which are connected with the habit of considering it as a day of recreation. More and greater will be those which will arise when it is a day of labour. There are, no doubt, many persons who think it would be better employed as a day of work, than as a day of drunkenness; and, as far as relates to the persons who so employ it, they are right. But the general employment of Sunday as a working day would be a greater hindrance to the progress of religious knowledge than the present system. For the violation of the day would then be universal—with the exception of those who had already made much progress in piety; yet we are drifting to this state of things. H. D. E.

Baltimore, November 12, 1855.

NOTES AND COMMENTS.

The Late Elections.—We humbly think that the *Christian Intelligencer* does not take a very *Christian* view of this subject. "The strife of factions," it observes, "and the clamour of demagogues, may disturb the peace and retard the progress of society; the popular mind may be swayed by passions, and bad men succeed in gaining positions of power; yet, as these are evils incident to a free government, the true patriot need feel no alarm so long as the rights of free discussion are preserved, the benefits of popular education secured to all, and the hallowed influence of religion exerted among all classes of our population. These constitute the effective defence of our institutions against all the inroads of anarchy, infidelity, and vice." Now, this appears to us to be making the first last, and the last first. Religion is undoubtedly the *first*—it must be at the base of the social and political fabric—and yet here it is put last, placed on the roof, rather than at the foundation. The "benefits of popular education" are not religious; we question if they are, in a Christian sense, benefits at all; and certainly there is little in all around us to show, that they minister to the reception, but much to make us suspect that they resist, the "hallowed influences of religion."

Baptist Declensions.—The *N. Y. Chronicle*, the organ, we believe, of the Baptists, makes with evident unhappiness the following statement, under the head of Sad:—

> We could name at least one hundred brethren who have stood deservedly high in our denomination, and whose praise has long been in all our churches, but who, from nameless causes, have arrayed themselves against a Baptist principle which, with its adherents, is working its way to victory, until, to all appearance, its mighty opposers are in danger of being left behind, or lost to the best interests of our Zion.

Now, if these seceders have, by divine grace, got better minds; if they have cause to see and deplore the schism in which they were, and have been made conscious of it as a sin; or even if they have, as perhaps a first step, been made aware that the "Baptist principle" is a heresy—that is, an arbitrary adoption in matters of faith of opinions at variance with the doctrines delivered by Christ and the Apostles, and received by the Catholic Church—why should they be mourned over? Christianity ought not to be made an affair of sects and parties; it is a matter of divine truth, and prescribed principle, and Christian men must, with a conscience towards God, submit themselves to its influences.

Defamation of Methodism.—A certain reverend Dr. Cook (a sectarian of some denomination) is publishing volumes, it seems, to show that "Methodism is not a branch of the Church of Christ." What right he, as a schismatic, has to judge his brethren with this harsh judgment, we cannot conceive. "The book," says the *Western Christian Advocate*, "is a volume of defamation, a work in which the writer takes delight. According to his mode of proving his points, we must conclude that Jesus Christ was an impostor, and Christianity a lie. We have read carefully the volume, and we *know* that this view of it is a correct one. The defamer seems to delight in his work; and from many expressions of his pen, one would conclude that he seeks diligently after the evil, so that, in the place of honey, he finds only poison in every flower. Several Presbyterian and Congregational papers have endorsed the work of Mr. Cooke, and made it their own." This is sad, sad quarrelling among those who are all alike outside the pale of the One Catholic and Apostolic Church, as instituted by Christ, and organized by His Apostles. But the Methodists have our sympathies, for they are being ill-used by their brother sectarian. At the same time, they are themselves wrong in being a sect at all. That their founder, John Wesley, never intended they should become a schismatical body, there are indubitable evidences to prove; and as a recent English publication has brought out some of these afresh, we beg to submit to our Methodist readers the following brief extracts therefrom:—

> Exhort all our people to keep close to the Church and Sacraments. Warn them against despising the prayers of the Church. Our Service is not such as supersedes the Church Service: it presupposes public prayer. If the people put ours in the room of the Church Service, we hurt them that stay with us, and ruin them that leave us. Carefully avoid whatever has a tendency to separate men from the Church, and let all the servants in our preaching house go to Church once on Sunday at least. . . . . The Methodists are not a sect or party; they do not separate from the religious community to which they at first belonged; they are still members of the Church,—such they desire to live and to die,—and I believe one reason, why God is pleased to continue my life so long, is to confirm them in their present purpose not to separate from the Church. . . . . I hold all the doctrines of the Church of England. I love her Liturgy. I approve her plan of discipline.*

* * *

Personalities in Controversy.—In an article under the above heading, the *Episcopal Recorder*, quoting, in illustration, two paragraphs that recently appeared in the columns of its High Church contemporary in Philadelphia, takes occasion to reflect somewhat severely, though certainly with very great justice, upon the unseemly indulgence in railing and personality by which some, among the religious press especially, are characterized. Alluding to the painfully free use of ill-considered, thoughtless, and in many cases wantonly malicious epithets and charges, the *Recorder* goes on to say:—

> That they contribute to excite personal alienation there can be no doubt, for those who believe them can hardly be expected to be willing to meet on the platform of social intercourse those who are their subjects, while the latter, conscious of the gross injustice done to them, and shrinking from a reciprocity in epithets such as these, cannot do otherwise than retire from associations in which such epithets form the currency in which controversy is maintained. To the Church at large, the spectacle is peculiarly disastrous, for it exhibits a degree of personal and theological variance existing in our midst, which if the celebrated tract of Bossuet on the variations of Protestantism has any truth in it, is anything but calculated to strengthen our pretensions to Catholic Unity. Nor in the eye of the world is the result any more beneficial, for no sight can be less likely to increase the respect due to professors of religion than such a method of controversy as is here displayed.

Now all this is very true; but there remains yet one encouraging reflection in such cases as the writer complains of. Calumniators and detractors seldom fail, in the end, to prove their own executioners; and even from the first, however much they may succeed in influencing the ignorant and prejudiced mind, to those whose opinion is worth the having, they cannot fail to appear in their true character, as not only thoroughly unchristian, but possessing not the shadow of a title to the name of gentlemen and men of honour.

* * *

Weekly Communion.—We are asked to give a list of the churches where there is Weekly Communion. It would be easily prepared, and occupy but a short space. The only churches in this city, we believe, that have Weekly Communion are the Church of the Holy Communion and the Church of the Holy Innocents. It is highly to the credit of their exemplary rectors, that they are such signal exceptions. In England the *Daily* Communion is being established, and, we believe, with very blessed results. It was first introduced by the Rev. Mr. Bennett, at St. Barnabas', Pimlico, and was productive, we know, of the highest advantage to the spiritual interests of those who enjoyed so great a privilege, and especially the clergy themselves. Mr. Bennett, indeed, has been heard to say, that they never could have been sustained in their arduous labours and in the trials through which they had to pass therein, without the daily comfort and support of the Holy Sacrament. Our Catechism teaches that "the benefits we receive thereby" are "the strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the bread and wine;" and it must surely be desirable to offer such needful benefits in our churches more frequently than once a month.

* * *

A Good Example.—A correspondent informs us that a worthy rector in his neighbourhood lately collected together all the fans in his church, and made a bonfire of them. This is one of several evidences that have come to our knowledge of the practical good effects of what certain of our contemporaries have contemptuously styled "The Fan Controversy."

A QUESTION FOR EXPOSITION.

To the Editor of the Churchman:

Be so kind as to explain Hebrews vii. 11. "If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?"

The Priesthood of Melchisedec was one, the Aaronic was three. How then Christ being the head of the Christian, can it be said to be three in number when Christ is said to have not been called after the order of Aaron? Be so kind as to explain this passage in your valuable paper. D. H. W.

Nantucket, Oct. 8, 1855.

[Perhaps some one of our clerical friends will furnish an exposition. We have our own opinion; but we had rather have one from a higher source.—Ed.]

For The Churchman.

THE CHIPPEWAY MISSION AND U. S. CONTRACT.

The following official communication of the Chippeway Indian Agent will, I trust, awaken the zeal necessary for carrying on our work for the conversion and civilization of the red man:—

> Chippeway Agency, Sept. 29, 1855.
>
> Sir:—It becomes my unpleasant duty to inform you that your school contract with the Chippeways of Mississippi will cease at the expiration of the present quarter. The chiefs in council, on the 27th inst., requested that the money appropriated for school purposes under former treaties be added to their specie annuity. Art. 4th, Treaty of February 22d, 1855, allows them to pursue their own course with their school, farm, blacksmith, &c., funds.
>
> I regret very much their action in this matter, as I am convinced you are doing them more good with this money than it will when paid to them in specie.
>
> Respectfully, your obedient servant,
> D. B. Harriman, Indian Agent.
>
> Rev. J. Lloyd Breck.

To the foregoing I would add, that the Lake Superior and Mississippi Indians were, until their late treaties, combined under one Act with the General Government, but now form two separate bodies, and this division gave to the *former* Indians two-thirds of the school fund, that we have enjoyed during the past year, and the remaining third has, as above stated, been turned aside from its original object, mainly by the acts of a new treaty and the influence of chiefs belonging to bands living apart and remote from us.

The Missionary Bishop of the North-west has just visited us, and administered the Apostolic Rite of Confirmation to sixteen Chippeways. The number of converts baptized at this station is seventy. There have also been received into our congregation three adult persons from the Romanists, and one from the Methodists.

For the past year there has been no time when there were not native catechumens.

J. Lloyd Breck, Missionary to the Chippeways.
St. Columba, Min. Ter., Oct. 29, 1855.

THE WAINWRIGHT INSTITUTE AND CHAPEL.

To the Editor of the Churchman:

Mr. Editor:—In this venerable and beautiful town an organization, bearing the above name, has of late been effected, the design and purpose of which is to open another source of Christian education and culture, where the youth of our country may be trained under the distinctive and blessed influences of the Church. The name adopted for this institution, as will readily be perceived, is in honour of the sainted Wainwright, late Provisional Bishop of New York, and it is to be hoped, that his benign and pure spirit will ever rest upon and signally actuate the institution which bears his honoured name. The organization was made in due form and a Board of Trustees appointed, among whom are the rev. rectors of Trinity Church, New York city; St. Peter's Church, Albany; and St. George's Church, Schenectady, *in perpetuo*.

Real estate has been purchased, and a full title thereto vested in the Board of Trustees. The site chosen for the buildings is every way eligible, and a contract has already been entered into by the Building Committee for the erection of a structure which, for the present, is to serve the double purpose of school-rooms and chapel.

Although the citizens of Middleburgh—among whom may be mentioned the venerable Judge Danforth—have subscribed liberally toward the enterprise, still, we must look to the friends of the Church abroad, and especially to the numerous reverers of Wainwright's memory, for the furtherance and prosecution of our plans. From $1,500 to $2,000 are needed in order to defray all expenses incidental to the erection of the buildings. Will not all disposed to aid so good a work send to either of the Trustees mentioned above such sums as they are able to appropriate? If there be any one who would like to make his gift specific, in the form of a service of Communion plate, for the perpetual use of the Wainwright Institute and Chapel, such an offering, I am authorized to say, would prove most acceptable. It is, indeed, at this moment needed, in order that the Holy Communion may be administered to those in this place who have, by Confirmation, already avowed themselves the followers of Christ and members of the Catholic Church.

It is expected that the buildings of the Institute will be ready for occupation early in the ensuing season. The Institute is to be under the supervision and pastoral care of the missionary residing in Middleburgh.

Bishop Potter visited this region a few weeks since, and laid the corner-stone of St. Andrew's Church, Schoharie, six miles distant from Middleburgh, and both in Schoharie and Middleburgh administered Confirmation to several candidates. Delta.

Middleburgh, Nov., 1855.

* * *

The Book of Common Prayer, a new and almost superior edition, in distinct type, and on good paper,—and very neatly bound, with red edges,—presenting altogether a most respectable appearance, has just been issued from Stanford's Church Publishing House, in this city, at a price so reasonable as to put it within the reach of the humblest classes. It is really surprising how so well got-up a work of nearly 400 pages can be afforded at so trifling a cost.

* * *

Crosses always stir up indwelling corruption; grace purges it away.

ADVERTISEMENTS.

HEGEMAN, CLARK & CO.,
(Late Rushton, Clark & Co.,)
GENUINE COD LIVER OIL.
The great success attending the use of this valuable remedy in consumption having induced all kinds of imitations, purchasers are cautioned to notice that the signature of HEGEMAN, CLARK & CO., full, is over the cork of each bottle, without which iti s not genuine and as the value of the Oil depends upon its purity, too much care cannot be taken to get the genuine.
HEGEMAN, CLARK & CO.,
Sole successors to Rushton, Clark & Co.,
Nos. 165, 273, 511, and 756 Broadway.
Wholesale Depot, No. 165 Broadway. nov8-3m-5p

GEORGE M. TRACY,
IMPORTER AND MANUFACTURER OF MEN'S Furnishing Goods, 84 William street, corner of Maiden Lane, New York, is now prepared to offer a choice stock of goods, consisting n part of
Suspenders, Handkerchiefs, Cravats, Ties, Linen Collars, Travelling Shawls, Gloves, Under-Garments, Rich Scarfs, Hosiery, Robes de Chambre, Umbrellas, &c.
Merchants will find it to their interest to examine this stock, before purchasing, as it will be sold for a small advance on the cost. He would call particular attention to his New Style Shirt. sep13-1y-5p

BLAKE'S PATENT FIRE-PROOF PAINT.—THE original and only article that can be sold without infringing the patent, will at all times be kept, both ground in oil and in dry powder, at No. 119 Pearl street, by the patentee. The patent has just been decided to be good and valid. In consequence of this decision, throwing the entire business into my hands, I shall materially reduce the price, as I can manufacture a large quantity much cheaper proportionately than a small. All infringers will be prosecuted.
No person can purchase on the sly without being afterward exposed, as the books of all the dealers will, upon trial for an injunction, be ordered into Court, where the name of every purchaser will appear. WM. BLAKE,
sep20-3m-5p No. 119 Pearl street, New York.

ANTHRACITE AND BITUMINOUS COAL.—WE ARE now selling the best description of Coal suitable for furnaces, ranges, stoves, &c., &c., direct from the mines, at a reduction from Winter prices. Consumers can depend on procuring a prime article, expressly for family use. Also Liverpool and the American Cannel Coal. LOUIS J. BELLONI & SON,
Yard, 73 Wooster street. Office, Hanover Square, near Pearl st.
my3-1y5p

PETERSON & HUMPHREY, Importers, and Dealers in
Carpeting,
Oil Cloths,
Window Shades,
Druggets,
Table and Piano Covers, &c.
No. 379 Broadway, corner White street, New York.
G. F. Peterson. [my31-1y-5p] G. S. Humphrey.

SHOW CASES.—HOFFMANN & FERSCH'S Show Case Warerooms, 57 Bowery, between Walker and Bayard streets. Cases made in every style—Silver Plated, Brass, Rose and Satin wood, Mahogany, &c. N. B. Old Cases taken in exchange.
Orders respectfully solicited and promptly attended to. [my31-f-1y

THOMAS CARTER, GAS FITTER AND PLUMBER, No. 205 BOWERY, NEW YORK.—Stores, Dwellings, and Public Buildings fitted with all kinds of Gas and Water Fixtures. Chandeliers, Pendants, Brackets, &c. Bath Tubs, Shower Baths, Water Closets, &c. Jobbing promptly attended to. m22-1y5p

MARBLE WORKS.—S. KLABER, 160 Allen street, N. Y., Manufacturer of Marble Mantles, Monuments, Gravestones, Table-tops, &c., &c. Orders respectfully solicited and promptly attended to. my31-1p-5p

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* Horace.

* Colquhoun's Sketches of Notabilities.

LITERATURE.

Biographies of the Heroes of History. Oliver Cromwell. Edited by the Rev. Francis L. Hawks, D. D., LL. D. New York: Dickerson.

The first half-dozen words of this biography are words which pronounce its condemnation: words which condemn it, as it were, *primo intuitu;* while, as one reflects upon them, they furnish a *prima facie* argument against the conception of the whole history of which they may be regarded as the initiative. "He who writes history," said Lucian, "should sacrifice everything to truth,"—everything to truth, not in its subject matter merely, but in its influences, in its impressions. Now, what greater false influence, what more decidedly erroneous impression, could possibly be produced, as respects the character of that period of English history called, *par excellence,* The Commonwealth, than to set out with the idea that this commonwealth was a sovereignty, and its head and front a sovereign? Why, if ever there was anything of anti-sovereignty, it was then and there; if ever there was any person the anti-sovereign in all his aspects, it was he, the successful traitor, that shed his sovereign's blood.

"The greatest of England's sovereigns," exclaims the author, "Oliver Cromwell!" Was there ever so monstrous a perversion, whether of an ideal or a fact of history! Oliver Cromwell, the dirty brewer of Huntingdonshire small beer, and the impersonation of a base and bloody puritanism, the blighting influences of which, both in Church and State, England suffers under to this day,—he an English sovereign,—nay, "the greatest of English sovereigns!" Verily, we live in an age of most miraculous transformations! Why, we shall next have Old Nick, as well as Old Noll, held up to wondering gaze as one of "the greatest of English sovereigns!" And certainly with not less truth, whether as respects this his prototype or not, as the case may be. Not only, moreover, was Noll "the greatest of English sovereigns," but one, the writer goes on to proclaim, that "needs not the borrowed lustre of a distinguished ancestry to add to the glory of his great name!" Well—he *was* great: he was a great curse; and not improbably he was a great scourge in the hand of Almighty God, for punishing the realm of England for its sins—its murmurings and disaffections under the rule of the Lord's anointed. "Fear God, honour the king." The dominant faction in England, at that day, did neither; their own acts and deeds proved practically they did not the latter; and thus despising God's holy will, how could they do the former? The leader of that odious faction was Cromwell.

The standard historian, Hume, gives us a character of Cromwell very unattractive to a Christian and a Churchman—and he had no overweening affection, be it remembered, for Princes, and least of all for Princes of the House of Stuart. He prefaces what he says, too, with the remark that he would "look with that indulgence which is due to the blindness and infirmities of the human species;" and that he is therefore "not inclined to load his memory with such violent reproaches as those which his enemies usually throw upon it." Yet with all this forbearance he does not hesitate to stigmatize him as a ruthless regicide. "The murder of the king" he describes as "the most atrocious of all his actions," although it was "covered under a mighty cloud of republican and fanatical illusions." And, again, the same historian alludes to it as having excited the grief, indignation, and astonishment of the whole nation. The outrageous news of the bloody and blasphemous atrocity would appear to have had the effect of paralyzing the people. And Hume declares that "all men united in their detestation of those hypocritical parricides, who, by sanctified pretences, had so long disguised their treason, and in this last act of iniquity had thrown an indelible stain upon the nation." And the great leader in all this atrocious iniquity has such excessive sympathy from this our author, that he does not hesitate to declare, "that there is no king of royal descent that Englishmen have more reason to be proud of than Oliver Cromwell!" And this in a work edited by a minister of the Church whose venerable Mother was the object of the regicide's and usurper's most violent hatred and persecution—even of him whom he thus holds up as one of whom Englishmen, and of course English Churchmen, "have more reason to be proud," than of any of their kings "of royal descent,"—as if, by the way, they ever had any king who was not of "royal descent!"

And what was the character of that unhappy Prince, whose murderer one of our clergy thus sympathizes with and eulogizes. "His character," says Hume, "as that of most men, if not of all men, was mixed; but his virtues predominated extremely above his vices, or more properly speaking his imperfections; *for scarce any of his faults rose to that pitch as to merit the appellation of vices.* It may be affirmed, that his dignity was free from pride, his humanity from weakness, his bravery from rashness, his temperance from austerity, his frugality from avarice: all those virtues, in him, maintained their proper bounds, and merited unreserved praise." And it was such a king—one of whom the same historian declares again, that "he deserves the epithet of a good rather than a great man, and was more fitted to rule in a regular established government than either to give way to the encroachments of a popular assembly, or finally subdue their pretensions,"—it was such a king, we say, the murderer of whom is blazoned forth by a clergyman of England's Daughter Church as a "sovereign!" the "greatest of England's sovereigns!"—one, to "the glory of whose great name" the "borrowed lustre of a distinguished ancestry" can add nothing—a hero whose deeds "have made him illustrious beyond crowned heads"—and one of whom, as we have already shown, he thinks Englishmen have more reason to be proud than of any of their kings! Well may one exclaim, *O tempora, O mores!*

Dr. Hawks, the editor of all this sympathy with, all this glorification of "hypocritical parricides," is a clergyman, as we have said, of a Church which calls the Church of England her Mother Church. Now let us see what his Mother Church thought of Oliver Cromwell and his compatriots in blood, in treason, and rebellion. In her "Form of Prayer with Fasting," for the Thirtieth of January, "being the day," as is set forth in the English Prayer Book, "of the Martyrdom of the blessed King Charles the First," and the object of the commemoration of which is declared to be, "to implore the mercy of God, that neither the guilt of that sacred and innocent blood, nor those other sins, by which God was provoked to deliver up both us and our king into the hands of cruel and unreasonable men, may at any time hereafter be visited upon us or our posterity,"—in this Form of Prayer, Dr. Hawks's hero, so "illustrious beyond crowned heads," and who needs nothing "to add to the glory of his great name," and his worthy confederates, men of whom Englishmen have equal reason "to be proud," are described as "cruel and bloody men"—"violent and bloodthirsty men"—by whom their king was "barbarously murdered"—men who "imbrued their hands in the blood of God's anointed"—and of whom it is declared that the King "was given up to their violent outrages as wicked men, to be despitefully used, and at the last murdered by them!" A "Form of Prayer with Thanksgiving," also in the English Prayer Book, which is ordered to be used on the Twenty-ninth of May, the anniversary of the Restoration—as a Thanksgiving to God "for having put an end to the Great Rebellion, by the restitution of the King and Royal Family, and the restoration of the Government after many years of interruption"—in this form, the Church calls upon her members to render praise and thanksgiving "for the wonderful deliverance of the kingdom from the Great Rebellion, and all the miseries and oppressions consequent thereupon under which they had so long groaned;" also for restoring unto them "the public and free profession of true religion;" "especially for that signal and wonderful deliverance, by His wise and good Providence, vouchsafed to the whole Church and State, and all orders and degrees of men in both, from the unnatural rebellion, usurpation, and tyranny of ungodly and cruel men, and from the confusions and ruin thereupon ensuing;" and for having "in a most extraordinary and wonderful manner disappointed and overthrown the wicked designs of those traitorous, heady, and high-minded men, who under the pretence of religion and God's most holy name had contrived and well nigh effected the utter destruction of their Church and kingdom." So that it was a proceeding in which even American Churchmen have a deep interest, and with the denouncers of its rebellion ought to have a warm sympathy, rather than, like Dr. Hawks, with the miscreant who led on the band of "cruel and bloody men"—of "violent and bloodthirsty men"—rebels, traitors, regicides, that did not scruple to wade through slaughter in the prosecution of their vile machinations. For what would have become of the Reformed Catholic Church had not the devices of Cromwell and the rest of its remorseless destroyers, in God's good Providence, have been brought to nought! And where, in such a calamity, should we in this country have been, as respects the Church, whose divine rights and privileges have come to us direct from our Anglican Mother! The spirit of Cromwell is still extant; as its effects are yet apparent, materially as well as morally, in some of the most venerable of England's sacred edifices. By the operation of that spirit it was—and at his own hands too—that

"Priests were from the altars thrust,
Temples were levelled with the dust,
And solemn rites, and awful forms,
Foundered amid fanatic storms."

Much of the animus of those who, "under the pretence of religion and God's most holy name, had contrived and well-nigh effected the utter destruction of the Church," pervades the pages of this book. The efforts of one of her most valiant and saintly champions of the time, for instance, are described as "Archbishop Laud's ecclesiastical tyranny, his interference with the liberty of religious opinion, his persecution of the Presbyterian preachers and lecturers, and his pertinacious enforcement of the ceremonials of the Church, such as the construction of altars at an especial point of the compass, the wearing of surplices, and the precise celebration of the holy fasts and feasts as occurrences deeply moving the opinion of England, and which the thoughtful Cromwell pondered in his retirement,"—all this disparagement, all this detraction, indicating an anti-Church spirit, quite in character, certainly, we must admit, with his eulogy of and sympathy with Cromwell. Again, we see that animus in such a passage as this,—"To this general cause of discontent against the government was added the more partial and more intense indignation of the Puritans; *for it burned with the sacred and inextinguishable fire of religious enthusiasm.* Puritanism resisted Prelacy *for conscience sake,* and burned to war against it *as an enemy of God.* Every ecclesiastical measure of King Charles, suggested by the *arbitrary and High Church* Archbishop Laud, was deemed a device of Popery, and therefore of the devil. The Puritan zealots denounced, accordingly, with fiery hatred, the Church edicts, and communicated by their impassioned exhortations, the fire of religious enthusiasm with which their imaginations were heated, to the inflammable temper of the populace." There is a gusto in his mode of relating this, which shows most unmistakeably, that the author's sympathies are not with the suffering Church and her faithful defenders, but with those who were crying "Down with her, even to the ground!"

Another point we would briefly remark upon, as evidencing the anti-Church animus that pervades the work. The author calls the Papists "Catholics"—not even *Roman* Catholics: the reasonable inference of which is, that the so-called "Protestants," members of the Church of England, are not Catholics, but that Rome has a monopoly of the term, and with it, of course, of all that it implies. "Presuming upon the confused state of affairs in England, and the embarrassed position of the King and his government, the Irish Catholics conspired against the Protestants that James I. had colonized in Ireland, and whom the natives looked upon as interlopers, hated aliens in religion and race." "He was not, as his cruelty towards the Catholics in Ireland proves, always superior to the bigotry of his age." Such instances as these, and they are frequent, indicate, we say, anything but a Church mind; for the editor is himself a Catholic, while they to whom he gives a monopoly of the designation, strictly speaking, are not; as he constantly professes his belief in "the Holy Catholic Church," and he prays for "the good estate of the Catholic Church," by both of which acts he virtually declares that he himself is a Catholic.

We had intended to present a few extracts from this work; but this, our notice of it, is already getting too long. We must, however, give a brief quotation or two. The following is striking, as one of many

PURITANICAL INDIGNITIES TO THE KING.

> The King was a prisoner in Scotland, at the mercy of the Covenanters, who had defeated the gallant young Earl of Montrose, in whose loyal devotion and spiritual efforts for the royal cause Charles had rested his last hope. The failure of this ally bereft the King of his only chance, and he was now—after the storms of civil war, by which he had been tossed about for four years—stranded, a wreck of majesty, on inhospitable Scotland. The King was beset by the fanatic Covenanters, who strove first to jeer him, and then force him into conformity with their over-strained religious opinions.
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> The divines and pulpit-orators took every occasion when they could get the King for a listener, to remind him of the evil of his ways, and ransacked the Bible and psalm-books for a supply of spiritual artillery by which they might effectually storm heretical majesty, and force it to surrender. On one occasion, a Scotch preacher, having reminded the King, in very plain terms, of his sins, and the certain prospect of eternal damnation, gave out this psalm to be sung:
>
> "Why dost thou, tyrant, boast thyself,
> Thy wicked deeds to praise?"
>
> Charles, who never lost his presence of mind, rose on the instant, and called for the psalm beginning:
>
> "Have mercy, Lord, on me, I pray;
> For men would me devour."
>
> The congregation were carried away by the clever retort of his Majesty, and good-humouredly gave the preference to Charles's psalm, and sang it lustily. The King was proof to the insults, threats, and entreaties of the Scotch Covenanters. The Presbyterians, who were still the dominant party in the English Parliament, were in constant negotiation with the Scotch, striving to prevail upon Charles to bind himself to the Covenant, and thus recognize the Presbyterian government in Scotland and England. The King, who persisted in his refusal to the last, actuated both by religious scruples and the hope that a blow might yet be struck for falling majesty, was finally delivered a captive by the Scotch into the hands of the English Parliament.

It was the Puritanical faction that excited and led on the popular clamour against the unfortunate monarch—the faction, at the head of which was our author's hero, so "illustrious beyond crowned heads." We see how their example had operated upon all within its influence in the following

SCENE AT THE CONDEMNATION OF THE KING.

> The King had, from day to day, protested against the power of the court, and refused to answer. His judges, however, continued the trial, presented the charges, examined the witnesses, and proceeded to pass sentence. On the last day of the trial, the monarch, as he entered the hall, was received with angry shouts of "Justice! Justice! Execution! Execution!" and some of the rude soldiers are said so far to have dishonoured themselves as to throw their pipes at, and spit upon, the fallen King. One soldier, however, was so affected by the meek bearing of Charles, that he uttered as he passed: "God bless you, sir!" His officer struck the poor man, which the King noticing, made him remark: "Methinks, the punishment exceeds the offence."
>
> The Lord-President, Bradshaw, proceeded to pass sentence, the King struggling in vain to be heard now at the last moment that his obstinacy had yielded, and he desired to speak in his defence. Bradshaw, with his loud voice, silenced the King's feeble words, and addressed him thus: "What sentence the law affirms to a traitor, a tyrant, a murderer, and a public enemy to the country, that sentence you are now to hear. Make silence! Clerk, read the sentence!" Charles Stuart was then sentenced "to be put to death by severing his head from his body." The King raised his eyes to heaven, and entreated to be heard. "Sir," replied Bradshaw, "you cannot be heard after sentence." The monarch, deeply moved, inquired, in tones of despair: "No, sir?" "No, sir," was the peremptory answer. "Guards, remove your prisoner." The unfortunate King still struggled to utter a word, and stammered out: "I may speak, by your favour." "By your favour." "Hold!" thundered out Bradshaw, and the monarch was born away by the guard, still struggling for utterance, and calling out, in his spasmodic efforts at speech: "Sentence." "By your favour." The crowd, as the doomed King passed through them, cried out again: "Justice!" "Justice!"

The unhappy king was soon sacrificed to this demoniacal spirit, which Cromwell and his confederates had spared no pains to evoke. He was martyred, as we all know, on the scaffold in front of Whitehall, Westminster. The following is another of our author's recitals of the deeds of his hero, which "have made him illustrious beyond crowned heads." We may entitle it

CROMWELL GLOATING OVER HIS DEAD VICTIM.

> Cromwell was present at every session of the Court except one, and sat deeply absorbed in the proceedings of the trial. His signature was attached in a bold hand to the warrant for the King's execution. Cromwell's resolution never faltered where his opinion was once formed; he was always true to his convictions. He had persuaded himself that it was his duty to join in the sacrifice of the King, and he bore his part resolutely and with a certain degree of grim delight. He bore a cheerful face throughout the trial, and was often observed to indulge in smiles and laughter, which seemed out of character with the great tragedy in which he bore so important a part. Cromwell was in fact worked up by his enthusiasm to a degree of hysterical excitement, which accounts for his apparent heartlessness. It was thus when the warrant for the execution was presented to him for his signature, he indulged in the grim practical joke of daubing Henry Marten's face with ink. That Cromwell, after the execution, went to feast his eyes upon the dead King, touched his neck with his finger to feel whether it was completely severed, and upon observing the soundness of the body, remarked that its vigour seemed to offer the prospect of a long natural life, is stated, but upon such authority, that we are not bound to accept the statement for truth.

A very favourable description is given—much too favourable, according to what we have learned from other, and certainly more authentic sources, of

CROMWELL'S DEATH.

> Cromwell was soon dead to all objects of earth, and in the moments of reason intervening between the ravings of delirium, was only alive to thoughts of heaven. On one such occasion he asked his chaplains, Goodwin and Owen, who were constantly by his bed of sickness, "Whether it was possible to fall from grace?" To their answer it was not possible, he replied: "Then I am safe; for I know that I was once in grace." The dying Cromwell then turned to the wall, away from his attendants, and uttered audibly and with great fervour the following prayer: "Lord, though I am a miserable and wretched creature, I am in covenant with Thee through grace. And I may, I will come to Thee for Thy people. Thou hast made me, though very unworthy, a mean instrument to do them some good, and Thee service; and many of them have set too high a value upon me, though others wish and would be glad of my death. Lord, however Thou do dispose of me, continue and go on to do good for them. Give them consistency of judgment, one heart and mutual love; and go on to deliver them, and with the work of reformation, and make the name of Christ glorious in the world. Teach those who look too much on Thy instruments, to depend more upon Thyself. Pardon such as desire to trample upon the dust of a poor worm, for they are Thy people, too; and pardon the folly of this short prayer, even for Jesus Christ's sake. And give us a good night if it be Thy pleasure. Amen." It was on the night preceding his death when he uttered this prayer, so confident in the faith, so beaming with the love of the Christian, and so elevated by that heavenly charity which, once breathed into the soul of man, raises "himself above himself," and makes him lose all the selfishness which the love of life intensely concentrated in the last dying moment, engenders in a heart untouched by celestial love. "Lord, however Thou do dispose of me, continue and go on to do good for *them.*" Thus prayed Cromwell for his people in the very agony of death.
>
> As the night sped on, the Protector grew worse, and while he was agitated with the agony of the last struggles of life with the conqueror Death, he was heard to utter in broken accents: "Truly God is good, indeed he is—He will not leave me—I would live to be more serviceable to God—but my work is done—yet God will be with His people." His attendant having offered him some drink, and urged him to sleep, Cromwell said: "It is not my design to drink or sleep, but make what haste I can to be gone." These were his last words, and he sank into a deep stupour, from which he never again rallied.

The prayers of such a man for a people over whom he had usurped his dominion and power, and scrupled not at the murder of his sovereign to attain it, could not be anything but a solemn mockery to Him whose laws he had thereby so grossly violated. Like Barabbas, "for a certain sedition made in the city and for murder," he was guilty before God; and though not "cast into prison," or brought, like his murdered monarch, to the block, but allowed to die quietly in his bed, he was not the less amenable to punishment than his ancient prototype, and would scarcely be less offensive to that God "who is of purer eyes than to behold iniquity," unconfessed and unrepented of, as there is reason to fear his great crimes were.

We would by no means deny that Cromwell was a great man, or that he acted a memorable part on the stage of life, and secured himself a conspicuous place in this world's history. But that he was also a bad man—and that the part he acted was a traitor's and a regicide's part—and that he acquired thereby an execrable as well as a conspicuous place in the annals of his country, one can never forget, nor is it desirable that one should. That he possessed wonderful military powers—that he had an extraordinary capacity for government—and that he made his name to be dreaded, and even his country to be feared—all this we acknowledge. But he was a miscreant nevertheless; and one of those who, in the inscrutable ways of Providence, are sometimes permitted for a while to do a great deal of evil, that haply some good may come. And that he was an enemy to the Church there can surely be no question,—or that he did his utmost to destroy it, in all its divine organization, and all its holy influences: that Church to which we in this land are indebted for much that we hold most dear in our own Zion; and hence the anomaly, not to say the iniquity, that one who has ministerial orders therein should canonize such a scourge as a hero so exalted that no lustre of ancestry, if even of honour or of virtue, could possibly "add to the glory of his great name!"

The Glory of the Redeemer in his Person and Work. By the Rev. Octavius Winslow, D. D. Philadelphia: Lindsay & Blakiston.

This is a most unsatisfactory work, on a most momentous subject. And no wonder, when it is perceived, that it is the mere private view taken of it by one who virtually repudiates the testimony of the Catholic Church, and who runs counter, in many important points, to the teaching of those who derived their instruction direct from the Apostles themselves, and from whom it has come down to the Church of this day, as being still, as designed by God to be for all time, the witness and keeper of the truth, as affecting not only the glory of the Redeemer, but all His attributes, and all their application to those whom He came to redeem. Most undoubtedly it is true, as the author observes, that "Jesus is the true Aaron: He is the great High Priest; and by His 'one offering,' and continual presence before the throne in ceaseless and prevalent intercession, our poor, defective, polluted services are an 'odour of a sweet smell, a sacrifice acceptable, well-pleasing to God.'" All this, we say, is most true—fundamentally true. But the Christian mind wants something less general than this to lay hold of, and to abide by, in all its force of anxious inquiry, investigation, and assurance. Not that it needs—or, if needing, that it should be indulged with—speculations upon unseen things, or hidden mysteries, which would rather bewilder than edify. But it does need to know how it is that Jesus is the life, the truth, and the way—how he is himself to secure that life, to know that truth, and to discover that way. "To aid the spiritual mind," the author again observes, "in its endeavours to obtain an occasional sight of the Redeemer's glory, in this vale of darkness and of tears, is the simple design of this work. Defectively as his task is performed, the author does not regret his having written on the subject. He entered upon its discussion with an irresistible and solemn conviction, that the present state of the professing Church demanded some hand to point its eye more directly and simply to Christ, the fountain of life, light, and love—the three great and essential elements of a true, healthy, and influential Christianity. In this age of polemical divinity," he adds, "the author is far from speaking lightly of it, for if the truth is worth possessing, it is worth defending; and it now, if ever, behoves the saints of God to heed the Apostle's exhortation to 'contend earnestly for the faith once delivered to the saints,'—yet in this age of much and sharp controversy, the eye is liable to be drawn off from Jesus; and thus the spirit with which His truth is defended, and His kingdom is advanced, may be such as would, were He personally on earth, call for His tender yet solemn rebuke, as not partaking sufficiently of that meek, lowly, and self-annihilating element, which only is imbibed in a close study and profound contemplation of His character and glory." Now, all this presupposes a fallacy—and very presumptuously, we cannot but think, presupposes it. There are works of infinitely higher pretension already and long extant, which forcibly and unerringly "point the eye directly and simply to Christ, the fountain of life, light, and love." The works of the Fathers do so; and so do those of many of the standard Anglican Divines. But these are *Church* works—and we suppose, therefore, that they count for nothing, or worse than nothing, with Dr. Winslow and his Sectarian school.

But it is not only on these accounts that a work of this kind, from such a source, can have no favour with Catholic Churchmen. It presents by far too partial, far too prejudiced a view of the question. It omits, indeed, one of the corner-stones of the Christian dispensation; it leaves out of view, if it does not ignore, as of any efficacy therein, the Blessed Sacraments of the Gospel,—the two Sacraments which Christ hath ordained in His Church, as generally necessary to salvation; that is to say, Baptism and the Supper of the Lord. Surely, surely, these must have to do with "the Glory of the Redeemer!" Why, they are keys, we are taught in the Church to regard them, to the Redeemer's kingdom. One of them is the process of our regeneration by which we are qualified to seek for entrance there; and the other is the channel of conveyance of that divine grace, without which we cannot continue secure in our hopes of heaven. "Unless ye eat the flesh of Christ and drink His blood, ye have no life in you." And if we have no life in us, how can we ever hope to see "the Glory of the Redeemer!" Yet is there no account taken of these things in the work before us. There is an Index of several pages, noting all the prominent subjects adverted to in the book, and there are no such words in it as Baptism, Communion, or Sacrament!

There is one, and quite another point, which we would particularly remark upon. The author laments the unhappy divisions in the great Christian family.

> That there are *divisions* in the Church of God, visible and painful; that the one body is sadly dismembered, the seamless robe rudely torn and disfigured, is a truth too glaring to conceal, and almost too painful and humiliating to acknowledge. Alas that it should be so! Oh, how much is the unity of the Church lost sight of in the din of religious controversy, and in the heat of party zeal! How does brother look coldly upon brother, and minister glance suspiciously at minister, and church stand aloof from church! Ought this so to be?

Now, who cause these divisions, but they who, like our author, cut themselves off from the Catholic Church, which is one. He himself traces it, "in a great degree, to a forgetfulness of the truth, that all true believers are one in Christ Jesus." But how can *they* be *one* who make themselves *many.* The Catholic Faith is *one,* and the Catholic Church is *one;* but they set up another Faith, and another Church. The author has the boldness to declare, indeed, that "the unity of the mystical Church of God consists not in a unity of Creed." Then how can there be a unity of Faith? And yet there is but one Faith, as there is but one Baptism, and one Lord. "The Faith once delivered to the saints" is one Faith. That doctrine which the Apostle enjoins us to hold fast, is one doctrine. The Holy Spirit, in short, without which all we believe, and all we hold, were vain, is the spirit of unity, and not of division.

It is both reasonable and fair to infer, therefore, that the author of this pretentious volume is labouring under a fatal delusion with respect to a very fundamental principle of that religion of which, after all, he is a non-commissioned, and therefore unauthorized minister. Such a one may say very glowing things about the "Glory of the Redeemer;" but his sayings can never convey that right idea of such a subject, which is to be found in "that form of sound words" which Christ's Holy Apostles committed to the care and keeping of the Catholic Church.

A Grammar of Composition; or, Gradual Exercises in Writing the English Language. By David B. Tower, A. M., and Benjamin F. Tweed, A. M.

A very useful little work is this likely to prove to many. It has apparently been prepared with great care, and no endeavour has been neglected to render the principles which underlie its construction at once clear and attractive to the student. Struck with the anomaly, too often to be observed, that pupils may excel in grammar and "parsing" as taught in our schools, and yet be unable to form grammatical sentences either orally or in writing, our authors have endeavoured to pave the way for the introduction of a greater degree of life and reality, so to speak, into the study of grammar, which, in the majority of cases, is more apt than almost any other branch of primary education, to degenerate into a mere parrot-like repetition of rules and forms. It is, we are assured, in the belief that the art of writing correctly can be attained only by judicious, systematic, and persevering practice, that this book has been prepared; under the conviction, too, that when the principles of grammatical construction have been applied until the habit is formed, and we write correctly, without reference to the rule, we then, and not till then, experience the beneficial results of the study of grammar. The habit of writing grammatically being established, the next difficulty is in the arrangement. The pupil has facts enough at command; but how shall he begin, and by what method proceed? An attempt has been made to answer this question and remedy this difficulty in the present work; and an endeavour made, at the same time, so to simplify the method that the attention of the pupil may be given to but one process at a time. Such are the prominent features of the "Grammar of Composition;" and we have said enough to show that its design is a very excellent one, and very consistently carried out.

The Churchman's Magazine for November contains, as usual, a pleasing variety of family reading, grave and gay, and combining to illustrate the happy idea of the *utile dulci.*

◆

The Rev. Thomas Helmore's Church Music.

This true ecclesiastic music, which is being adopted with such decided success in our Mother Church, deserves the serious attention of our own clergy, as being better suited than any other music extant for congregational use. We know of no means so effectual for breaking up the present vicious system of orchestral singing in our churches, so unhappily prevalent among us, and which is often little better than an awful mockery of praise to God, than by the adoption of Mr. Helmore's Psalter Noted and Hymnal Noted,—the former including the Canticles as well as the Psalms, regularly set to the ancient and most devotional tones of the Church; and the latter containing a collection of ancient hymns, translated into metre from the language in which they were originally composed, and adapted to most appropriate and equally ancient music of the Church. Even where the hymns themselves cannot be introduced, the music, which is of the simplest yet most solemn description, may be appropriated to many of the hymns already in use. All this music, we repeat, is of the most ecclesiastical character: its strains have been the solace and delight of a noble host of saints and martyrs, long, long ago called away to their eternal rest, and they are not improbably still the notes of praise with which they make resound their Heavenly Jerusalem. They are simple yet solemn strains, we repeat,—so simple as to be readily available by even a rustic congregation; and so solemn as most effectually to promote the devotion of all who use them aright. There are Accompanying Harmonies to both Psalter, Canticles, and Hymnal, which make the music complete for choral use. Mr. Helmore's Brief Directory of the Plain Song of the Church, to be used in the Morning and Evening Prayer, Litany, and Holy Communion, is also most appropriate for general choral use, being so arranged as to adapt itself to the capacities of ordinary congregations, where the minister and his choir will take the trouble of devoting their attention to it, and of leading on the people to comprehend and appreciate its adoption. There is no innovation upon proper Church usage in such adoption: it is only a return to the ancient Catholic usage of the Church. "The Reformers of the sixteenth century," Mr. Helmore reminds us, "wisely provided for the noting of the English Prayer Book, according to the ancient Plain Song of the Western Church. In this Plain Song," he adds, "we have the authoritative source of our ritual music, and the only rule by which to correct whatever errors have arisen, or may arise, from time to time, through the natural tendency of mere oral tradition to change and deterioration." So that in adopting this course, we are taking the sure and certain means of restoring to our services that true devotional character, as the congregational worship of prayer and praise, which prevailed in the best and purest ages of the Church.

Mr. Helmore's several publications may be obtained at Novello's Church Music Depot in this city.

◆

Evangeline.—One of the editors of the New York *Evangelist* has lately visited the locality in the British Provinces whereon is laid the scene of Longfellow's celebrated poem. He writes thus:—"Leaving Windsor, we rolled on rapidly over a rich country, till we came to a spot around which an American poet has thrown a tender and a touching interest. It was the site of the old French village of Grand Pre, the scene of Longfellow's Evangeline. I had read the poem but a few days before, and the scenes were still fresh in my mind. The general features of the landscape were easily identified. Yonder were the salt marshes, defenced from the sea by dikes reared by the hands of the French colonists. These slopes were covered by their thatched cottages. There stood the simple church of the hamlet. It was just a hundred years since the French were driven from this peaceful spot. Longfellow describes the inhabitants gathered on the shore, looking back in dismay at the flames that burst from their dwellings. But though their village was destroyed, and the people driven from the land, the customs introduced by those early settlers still linger even among those of another race and creed. My travelling companion had spent twenty years in France, and at once recognized many signs of French occupation. The rows of poplars, the willows that fringe every water-course, and the little gabled-roofed cottages, at once recalled the villages of Normandy. As we rode along, my imagination was busy reviving scenes of a century ago. I saw the little church standing on the hill, and the peasants gathered round it on a fete day, or assembled to dance on the village green. Again I heard the merry peals of laughter that had long since passed away. I saw the groups gathered under the trees, telling tales of their country beyond the sea, and the loveliest vision of all was sweet, gentle Evangeline, as

'Homeward serenely she walked, with God's benediction upon her.'"

◆

Singular Will.—A person named J. de Chacon, recently died at Lima, leaving a fortune of one million dollars, all won at the gaming table. He willed the whole to a woman residing in the city, on condition that she should give a *peseta* (quarter of a dollar) each day to every convalescent discharged from the hospital, and receive a hundred poor men and women daily at her table. In case of the legatee neglecting to fulfil either of the provisions above mentioned, the usufruct of the money to be vested in the governments of England and France, on the same conditions.—*Valparaiso paper.*

◆

Infidelity Marked.—The Asheville (N. C.) *Spectator* says that recently at the Jackson Superior Court Judge Manly decided that a person professing the doctrines of Universalism was an incompetent witness in the courts of that state, and in consequence two or three witnesses of that persuasion were ruled out.

Free Churches and Daily Service.

A very general interest continues to be manifested on these subjects. We give below a list, as far as we have been able to ascertain, of those churches throughout the several dioceses, in which the *Daily Service is celebrated, and which are also Free*; *those which have Daily Service, but are not Free*; and *those which are Free, but have not the Daily Service.*

NEW YORK.—*Free, with Daily Service.*—Holy Communion, New York; Holy Innocents, do.; Nativity, do.; St. Mary's, Brooklyn; St. Paul's, do.; Holy Cross, Troy.

Daily Service, not Free.—Trinity, New York; Trinity Chapel, do.; St. Luke's, do.; Annunciation, do.; Transfiguration, do.; St. Luke's, Brooklyn.

Free, without Daily Service.—Epiphany, New York; St. John Evangelist, do.; Holy Evangelists, do.; Holy Martyrs, do.; St. Ann's (for deaf mutes), do.; Holy Comforter (seamen), do.; Good Shepherd, do.; Church of Our Saviour, do.; St. Michael's, Brooklyn; Good Angels, do.; St. Paul's, E. Brooklyn; Grace, Williamsburgh; St. James the Less, Scarsdale; St. Simon's, Stapleton, S. I.; Christ, Coxsackie; Grace, Albany.

WESTERN NEW YORK.—*Free, without Daily Service.*—Calvary, Utica; St. Andrew's, New Berlin; St. James', Pulaski; St. James', Syracuse.

NEW JERSEY.—*Free, with Daily Service.*—Christ, Newark; St. Paul's, do.; House of Prayer, do.; St. Barnabas', Roseville, do.; Christ, Elizabeth; St. Stephen's, Millburn; St. Paul's, Trenton; Trinity Chapel, Jersey City.

Daily Service, not Free.—St. Mary's, Burlington; College Chapel, do.; Chapel of St. Mary's Hall, do.; Grace, Newark; St. Matthew's, do.; St. Matthew's, Port Colden.

Free, without Daily Service.—Grace, Van Vorst; St. Mark's, Baskingridge; St. John's, Dover; St. Mary's, Rockaway.

PENNSYLVANIA.—*Free, with Daily Service.*—St. James the Less, Philadelphia.

Daily Service, not Free.—Calvary (Bishop White Chapel), Philadelphia; St. Peter's, do.; St. Mark's, do.

Free, without Daily Service.—St. John's, Lancaster.

MASSACHUSETTS.—*Free, with Daily Service.*—Advent, Boston; St. Stephen's, do.

Daily Service, not Free.—St. Mary's (for sailors), Boston; Seamen's Chapel, do.

Free, without Daily Service.—St. Paul's, Nantucket.

CONNECTICUT.—*Free, without Daily Service.*—Christ, New Haven; St. James, Winsted.

OHIO.—*Free, without Daily Service.*—St. Peter's, Ashtabula.

KENTUCKY.—*Free, without Daily Service.*—Ascension, Frankfort.

TENNESSEE.—*Daily Service, not Free.*—Christ, Nashville.

Free, without Daily Service.—Holy Trinity, Nashville; St. John's, Knoxville; ———, London.

WISCONSIN.—*Free, without Daily Service.*—Trinity, Jamesville; St. Matthias, Waukesha; Intercession, St. Stephen's Point; Zion, Oconomowoc; Grace, Okelona; Holy Communion, Bloomfield.

VIRGINIA.—*Free, without Daily Service.*—St. John's, Wheeling.

SOUTH CAROLINA.—*Free, with Daily Service.*—St. Stephen's, Charleston.

Free, without Daily Service.—St. John's, Charleston; Calvary, do.

GEORGIA.—*Free, without Daily Service.*—Messiah, St. Mary's.

FLORIDA.—*Free, without Daily Service.*—St. Paul's, Key West; St. Mark's, Palatka.

TEXAS.—*Free, without Daily Service.*————, San Augustine.

We append the following list of Free Churches; but in which or in how many of them the Daily Service is performed, we are as yet unable to state.

NEW YORK.—St. Philip, Putnam county; Holy Innocents, Albany; Trinity, West Troy; St. Michael, New York; Calvary Chapel, do.; Trinity, Rockaway, L. I.; St. Mark's, Brooklyn; Zion, Greenburgh; Messiah, Glenn Falls; Bethesda, Saratoga.

WESTERN NEW YORK.—St. James, Syracuse; Zion, Sandy Hill; St. James, Fort Edward; St. Peter's, Geneva.

NEW JERSEY.—St. Thomas, Glassborough; Grace, Elizabethport; Zion, Belvidere; St. James, Knowlton; St. Luke's, Hope.

RHODE ISLAND.—Emmanuel, Newport; All Saints', do.; St. Mary, Portsmouth; Holy Cross, Middletown.

VERMONT.—St. James, Hydeville.

MARYLAND.———— Chapel, Baltimore; St. George, Mount Savage; St. Paul, Mining Works.

VIRGINIA.—Grace, Petersburgh; St. Alban's, Rock county.

NORTH CAROLINA.—Chapel of Holy Cross, Chapel Hill; St. Stephen, Oxford; St. Paul's, Wilkesboro.

GEORGIA.—Atonement, Augusta.

ALABAMA.—St. John's, Mobile.

FLORIDA.—St. Mark's, Palatka.

TEXAS.—Advent, Brownsville.

MICHIGAN.—Sailors' Chapel, Detroit.

OHIO.—Zion, Dresden.

KENTUCKY.—St. John, Louisville.

ILLINOIS.—St. Paul, Chicago.

MISSISSIPPI.—Christ, Vicksburgh; Christ, Church Hill; St. Paul, Columbus; Christ, Holly Springs; Trinity, Pass Christian; Trinity, Yazoo City; Epiphany, Claiborne county; Grace, Canton; St. Philip, Kirkwood; St. John, Pontotoc; Grace, Okelona; St. Peter, Oxford; Chapel of Cross, Madison county; Advent, Washington; St. Mark's, Raymond; Ascension, Hernando; St. Matthew, Clinton; St. Luke, Brandon; Crucifixion, Yazoo county; St. Andrew's, Marshall county; St. Paul, Grand Gulf; St. Mary, Laurel Hill; St. James, Port Gibson; St. John, Early Grove; St. John, De Soto county; Messiah, Noxubee county; St. John, Aberdeen.

To the Editor of the Churchman:

DEAR SIR:—The name of our Church is *St. Paul's*. We let no pews, but rely upon what comes through the weekly offerings for the support of divine worship. For nine years we have been a free church, and hope never to be otherwise. Please say in your list of Free Churches, St. Paul's, Nantucket, Mass.

Nantucket, November 8th, 1855. C. H. CANFIELD.

* * *

"ERRANDS OF THE BREEZE."—Sweet evening breeze! said the birds perched upon the ledge of their nests, bear our lays to the young maiden musing up yonder, seated at her window; murmur that it is for her we perform our concerts amongst the trees.—Yes, said the lark, it is I who awaken her in the morning. And it is I who sing her to sleep, said the nightingale.

Sweet evening breeze! said the church bell, take my chime upon thy wings and bear it to the contemplative maid as she looks forth upon the landscape. My silver notes will recall the little church in which she has kneeled, and the happy tranquillity which she then experienced.

Sweet evening breeze! said the cricket, hidden beneath the grain, take our thrill upon thy wings, and bear it to the young maiden. It will bring to her mind the ripe harvest, and the field flowers she wove into chaplets in her younger days.

Sweet evening breeze! said the young man, sitting alone in his lighted closet, to her musing afar, up there, seated at her window, convey the words of my lips, and murmur them softly in her ear. Waft away my thoughts and let them fall gently upon her soul. Take my kisses and fix them upon her forehead, when thou caressest her golden locks. Bear upon thy wings this love of mine for her, with all its tears, its smiles, its fears, and its hopes, bear them all to the young girl who is musing far away there, seated at her window.

And the breeze flew with its most rapid flight to perform its messages.

Evening breeze! said the young girl, go say to the birds that they shall call me if they fall into the hands of the fowler; I will go and deliver them from the cage and net, and will give them back their open sky and their nests in the woods.

Say to the bell on the church top chiming, that I do not forget its little chapel—that its mellow sounds dispel all unholy thoughts, and moderate the throbbings of my heart.

Say to the crickets of the field that I remember them. When the snow will cover the plain I will give them a nest in the old fireplace, where we assemble during the long evenings of winter.

Sweet evening breeze! to the young man alone, afar down there, in his lighted closet, bear upon thy wings this scarf embroidered by my hands. The flowers that deck it have received the dew from my eyes, and my lips have oft confided to it the secret of my heart.

Sweet evening breeze! bear my love upon thy wings.

And the breeze fled fraught with its new messages.—*Philadelphia Bizarre.*

* * *

NOVEL MODE OF CONVEYING THE MORAL PRECEPT IN A TALE.—The *Leeds Intelligencer* (England) contains a report of a lecture to the working classes of Bradford by the Rev. J. P. Chown, the subject being "Jack the Giant Killer." The curious title excited such interest that long before the hour of commencement the Temperance Hall was crammed to overflowing:—"The well-known story of 'Jack the Giant Killer' was told in an admirable and amusing manner by the lecturer, and he then made the story a sort of moral through which to enforce the duty and wisdom of obtaining knowledge in abundance, as a means of removing giant evils and giant difficulties in the world—personal, social, and moral—eloquently enforcing his appeal by varied illustration. The lecture was, as usual in all Mr. Chown's efforts, received with great favour by the audience, and is to be repeated."

* * *

MODERATION.—Heat gotten by degrees, with motion and exercise, is more natural, and stays longer by one, than what is gotten by all at once coming to the fire. Goods acquired by industry prove commonly more lasting than lands by descent.—*Fuller.*

ADVERTISEMENTS.

IMPORTANT TO THE LADIES.—DRY GOODS FROM AUCTION AT HALF VALUE.—Broche Long and Square Shawls, from $3.50 to $40; Woolen Long and Square Shawls, from 8s. up to $8; a large lot of Dress Brocade Silks, only 4s. 6d. per yard; rich plaid Silks, 6s. and 8s.; black watered Silk, 8s. to 12s. per yard; plain black Silk, with high lustre, from 4s. 6d. to 10s. per yard; watered Poplins, 4s. 6d.; 150 pieces striped Silk Poplins, only 2s. 6d. (a great bargain); a handsome lot of M. DeLaines, 1s. per yard; English Merino, 1s. 6d. and 2s. 6d. per yard; French Merino, 6s. 6d., 8s., and 10s.; black plain and figured Alpaca, 1s. per yard up; Bombazines, 6s. up to 12s.; Blankets and Flannels very cheap; 400 pieces yard wide English Calico, only 1s. per yard, warranted fast colours; Bonnet and Mantilla Velvets, Ladies' Cloak Cloths, Irish Linens, Shirting, Sheeting, and Pillow Case Muslins. All domestic goods sold at manufacturers' prices.

OLIVER MOWBRAY,
269 Grand street, corner of Forsyth,
and 447 Eighth Avenue, between 33d and 34th sts.
French and German Languages spoken in the Store. au30-3m

JOHN DUGAN, SEXTON OF TRINITY CHAPEL, (late of St. Luke's Church,) begs leave to inform his friends that he has removed his office to 423 Sixth Avenue, where he still continues in the Undertaking business, and will attend to all orders with punctuality. Mr. D. having been engaged in the Undertaking business for 17 or 18 years, hopes that his knowledge will enable him to give entire satisfaction to all who may employ him, being the only brother left of five who formerly were in the business in this city. He trusts that should any of their former friends call on him, he will be enabled to give them perfect satisfaction. nov1-3m*

MISS HODGE, LADIES' DRESS TRIMMING AND FANCY GOODS, viz.: Fringes, Gimps, and Braids of all kinds; Embroidery and Sewing Silks; Purse Twist; Clasps; Steel, Gold, and Silver Beads; Beads, all kinds; Buttons, all kinds; Laces and Embroideries, all kinds; also, Gimpun Laces, Zephyr Worsted, Ladies' Dress Caps, Chenille, all kinds, Marselenes and Lining Silks, Wool Wadding, French Wadding, and Cotton Wadding, Chemisettes and Undersleeves embroidered, Hosiery and Gloves, Fancy Goods in general, Ribbons, and Velvet Ribbons, &c.

☞ One Price only; no deviation. Kid gloves cleansed.

Miss HODGE's stock of Trimmings and Ribbons are unsurpassed, either in quality, quantity, variety, or low prices. Hers is a regularly assorted Ladies' Trimming and Variety store. She is always supplied with the new styles at the earliest moment. No. 154 Atlantic street, Brooklyn. oct25-1y

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No. 456 BROADWAY, (NEAR GRAND STREET,)
Importers, Wholesale and Retail Dealers.

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oct18-2m No. 456 Broadway, near Grand street.

CLOCKS FOR CHURCHES, PUBLIC BUILDINGS, VESTRY AND SESSION ROOMS, RAILROAD STATIONS, OFFICES, &c. Also, Regulators for Jewellers' and Astronomical purposes. The undersigned, having succeeded in counteracting effectually the influence of the change of temperature upon the pendulum, and introduced a new regulator, are enabled to produce an accuracy of time heretofore unequalled. Glass dials for illuminating, similar to those in the City Hall, New York, furnished. Address

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Ladies', Gentlemen's, and Children's HOSIERY of every description.

Kid, Silk, Lisle, and Cotton GLOVES, all qualities.

Ladies' and Children's Silk MITTS, all prices.

Dress Trimmings, Haberdashery, and a great variety of small wares.

Embroidery and Sewing Silk, all colours, in quantities to suit.

The Trade supplied with any of the above, at the LOWEST CASH PRICES. my31-6m

FURS.—LADIES' FUR STORE, NO. 34 JOHN STREET, NEW YORK.—J. H. HARLEY, importer and manufacturer of RUSSIAN, HUDSON BAY, and AMERICAN FURS, has made unusual preparations this present season so as to satisfy the demands of his customers for MANTILLAS, CAPES, TALMAS, PELERINES, VICTORINES, CUFFS, MUFFS, &c., made from every description of the CHOICEST FURS: such as SABLE, ERMINE, MARTIN, CHINCHILLA, SABLE MINK, LYNX, &c.

J. H. H. flatters himself that from his long experience in the business, and a reputation for keeping none but the CHOICEST WARRANTED FURS, that no Fur importer or manufacturer in this country can offer superior inducements. His assortment of SLEIGH and LAP ROBES, FOOT MUFFS, LADIES' and GENT'S FUR GLOVES, also, FUR TRIMMINGS, is very large. Particular attention given to orders by

J. H. HARLEY,
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CARPET WAREHOUSE.—YOUNG & JAYNE, NO. 364 Broadway, corner of Franklin street, (opposite Taylor's Saloon,) offer for sale a very choice and extensive assortment of CARPETINGS, OIL-CLOTHS, CURTAIN MATERIALS, MATTRESSES, &c., at the lowest rates. Purchasers are respectfully solicited to examine the stock. Misrepresentations, either expressed or implied, are strictly prohibited in this establishment.

YOUNG & JAYNE,
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N. B.—Churches and clergymen furnished at wholesale prices.
sep20-3m*

$5.50 FOR RED OR WHITE ASH, EGG AND Stove Coal, of superior quality, screened and delivered from yard. Lehigh, $6 per ton. Also, all other Coals at the lowest prices. J. I. GANTZ'S SON.
au9-1y Yard, cor. Stanton and Orchard streets.

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Plain and Ornamental Iron Works,
137 to 143 Centre street, and 103 and 105 Walker street, New York.

THE SUBSCRIBERS WOULD INFORM BUILDERS, OWNERS OF property, and the public in general, that they are prepared to furnish, at short notice, and the lowest market rates, all iron work appertaining to buildings, viz.: iron railings, balconies, gratings, sashes, sky-lights, vault-lights, doors, shutters, lintels, columns, cast and wrought iron girders, fire and burglar proof safes, fire-proof floors, iron roofs, bank vaults and locks, railings for cemeteries, public and private parks, &c.

Parties out of the city, by sending plans of their buildings, can have the iron work forwarded to them with promptness and accuracy.
sep27-1y

ECCLESIOLOGICAL.

CHURCH FURNISHING.

THE SUBSCRIBERS have always on sale, an extensive stock of goods expressly adapted to the wants of
CHURCHES and PUBLIC INSTITUTIONS:
And, having in their employ experienced Upholsterers, are, at all times, prepared not only to furnish the unmade material, but to make up and fit whatever may be needed, at the shortest notice, and on liberal terms.

☞ The most prominent articles are ☜

DAMASK, MOREEN, and GERMAN REPS, for *Cushions.*
MOHAIR, PLUSH, and SILK VELVET, for *Pulpit Cushions.*
CARPETING: *Velvet, Brussels,* or *Ingrain,* for *Chancel* and *Vestry,* or *Session Room.*
CARPETING (*Church Patterns* and *Colours*) of every description.
COCOA MATTING and MATS for *Porch, Vestibule,* or *Lobby.*
FRINGES, TUFTS, GIMP, and TRIMMINGS, in every variety.
COMMUNION DAMASK and NAPKINS.
CURLED HAIR in *Rope, Picked,* or *made into Cushions.*
PATENT FELT—A preparation expressly intended for the filling of Cushions, Mattresses, &c., having, among other advantages, the quality of perpetual elasticity. It is besides cheaper than Hair, and never engenders or harbours vermin.

DOREMUS & NIXON, 21 Park Place,
m1-1y and 18 Murray street, New York.

TENT WINE (*vino tento de rota*).—The subscriber having been appointed the sole Agent for the United States for the sale of Messrs. FENWICKS' (of London,) celebrated Tent Wine, now becoming to be generally used in all the Churches for the celebration of the Holy Communion, it being entirely free from those deleterious qualities so often found in other Wines, begs to offer it to the notice of the Clergy generally.

All orders sent will be promptly attended to, and put up in cases of two dozen each, at $7 per dozen. GEO. SCRIVEN, Importer,
oc25-1y 3 Cedar street.

STAINED GLASS FOR CHURCHES, &c., manufactured by HENRY SHARP, late SHARP & STEEL, 216 Sixth Avenue, New York. Designs and estimates sent to all parts of the country. Specimens of work may seen at the manufactory, and also at the following churches:

Trinity Chapel, New York; St. Mary's Church, Burlington, New Jersey; St. Paul's Church, Brookline, Mass.; St. Stephen's Church, Philadelphia; Christ Church, Assumption, Louisiana. sep20-1y

PURE JUICE WINES, FOR MEDICINAL AND SACRAMENTAL PURPOSES.—The subscriber keeps constantly on hand a select assortment of the finest grades of Wine, for the above named uses.
je21-1y GEO. E. MENDUM, 18 Wall street.

COMMUNION PLATE, OF THE MOST APPROVED and varied patterns, in true Ecclesiastical style, finished either plain, or enriched with Engraving, Gilding, Chasing, Enamel, and Jewels, and fitted in cases of the best workmanship; also, all sorts of

TABLE-WARE MADE TO ORDER AND ON HAND,
Of the best quality of Silver, and on reasonable terms, by
COOPER & FISHER,
No. 131 Amity street, near Sixth Avenue, New York.
my31-6m

ENCAUSTIC TILES, FOR FLOORS OF CHURCHES, and Public Buildings, and for Vestibules, Halls, Conservatories, Dining-Rooms, and Hearths in Dwellings. These Tiles are of an almost infinite variety of patterns, and very hard and strong, and are in use in the best houses in all parts of the country.

Also, GRANKIRK CHIMNEY-TOPS, suited to every style of Architecture, and recommended in Downing's work on country-houses, and by architects generally. For sale by

MILLER, COATES & YOULE,
my31-6m No. 279 Pearl street, New York.

ARCHITECTURE AND THE ARTS.

W. J. HANINGTON, GLASS STAINER, ENAM-ELLER, EMBOSSER, DECORATIVE PAINTER, and IMPORTER of French, English, and Bohemian Window Glass, 418 Broadway, cor. of Canal st., begs leave to call the attention of his friends and patrons to the advantages of 22 years of close application in experimenting, the consequent experience of which has enabled him to produce the most brilliant and imperishable colours, not only vying with, but far excelling the much admired works of olden times, erroneously imagined as a portion of the lost arts; with continued practice, assisted by the the best European and American Artists, he is enabled to produce the richest and most elaborate designs in colour and execution at the very lowest prices.

DESIGNS AND ESTIMATES FURNISHED AT THE SHORTEST NOTICE,

For Church Windows, Public Buildings, Private Mansions, or for any enrichments with STAINED GLASS, which he engages to furnish equal in brilliancy of colours or artistic taste in design with any of the old masters. For specimens of Stained Glass and elaborate workmanship W. J. H. has received Gold, Silver and Bronze Medals, Diplomas and Honourable testimonials from the World's Fair in London, 1851, the Crystal Palace, 1853, the American Institute and Mechanics' Institute of New York, in their combined opinion ranking him one of the first artists of the present day. je21-6m

FURNITURE AND UPHOLSTERY.

LOOKING GLASSES, WINDOW CORNISHES, Base Tables, Portrait and Picture Frames, Gilt Mouldings, manufactured on the premises, and for sale. Also, Looking Glass Plates, Gold Leaf, fine Whitening, Coopers' Glue, Plate Glass, Diamonds, and every article in the Looking Glass line at wholesale and retail.

B. W. MERIAM, 130 Chatham street.
nov8-1y B. W. MERIAM & CO., 342 Broadway.

NEW YORK MARBLE IRON WORKS.
Office and Salesroom, 337 Broadway.
Manufactory, corner of 6th Avenue and 47th street.
SMALL & ALDEN,
The original and most extensive Manufacturers of Marbleized Iron Mantles, Table Tops, Columns, Pedestals, Pilasters, Wash Basins, Bathing Tubs, Vases, &c., being in exact imitation of the choicest varieties of Marble. Also, Window Lintels, Sills, Balconies, and other castings for buildings of every description.

WILLIAM SMALL. [my24 6m] H. O. ALDEN, JR.

LOOKING-GLASSES, LOOKING-GLASS PLATES, PORTRAIT and PICTURE FRAMES.—JOHN S. WILLARD, No. 440 Pearl street, offers at wholesale and retail a large assortment of Gilt, Rosewood, Black Walnut, and Mahogany O G Band and Bevil Looking-Glasses, French and German Looking-Glass Plates, Plate Glass, and Gilt Mouldings. Rich Ornamental MANTEL and PIER Glasses. Portrait and Picture FRAMES, of all kinds and descriptions, constantly on hand and made to order.

JOHN S. WILLARD, Importer and Manufacturer; Warehouse, No. 440 Pearl, between Chatham and Madison streets. * m8-1y

MRS. E. BERRIAN, 180 BOWERY, BETWEEN Broome and Spring streets, keeps constantly on hand a very large assortment of Window Shades and Paper Hangings; also, Lace and Muslin Curtains, Cornices, Brass and Gimp Bands, Cord and Tassels, Trimmings, Fireboard patterns, &c., &c. Ladies call and see.
m29-1y MRS. E. BERRIAN.

SHOW CASES, the cheapest and best in the United States. Silver, German Silver, Mahogany, Rosewood, and Black Walnut, warranted superior, and sold cheaper than at any other establishment Country orders, by letter, punctually attended to. Wareroom, 12 Park Place: Factory, 12 Canal street, New York.
ap19-1y A. J. CAMPBELL.

SCHOOLS.

BURLINGTON COLLEGE.—THE NINETEENTH Term of this Institution will open on the first day of November next. Early application is requested, either to the Rt. Rev. GEO. W. DOANE, D.D., President, or to the Rev. HOBART CHETWOOD, acting Rector. oct11-9t

ST. MARY'S HALL, BURLINGTON, NEW JERSEY. —The Thirty-eighth Term of this Institution will open on the first day of November next. Early application is requested either to the Rt. Rev. GEO W. DOANE, D D., the Bishop of the Diocese, or to the Rev. D. C. MILLETT, Principal. oct11-9t

CHESTER FEMALE INSTITUTE, ARMONCK, WESTCHESTER CO., NEW YORK.—Rev. I. DYCKMAN VERMILYE, Rector.
TERMS—One hundred dollars per Session of 22 weeks, payable in advance. Music, with the use of Piano, an extra charge of $10 per quarter. Sessions commence first Mondays of May and November. Applications for admission or for circulars to be made to the Rector.

Among the many pleasures and satisfactions attending my visitations, in different parts of the Diocese, not the least has been my visit to the Rev. Mr. Vermilye, of Armonck, Westchester county. The "Chester Female Institute" at that place, conducted by himself and Mrs. V., (the young ladies residing in their family,) is one of the most cheerful and best ordered which it has ever been my good fortune to meet. I had no opportunity of witnessing the instruction; but from the well-known character of Mr. and Mrs. Vermilye, and from the general tone of the family, and of the interesting young people, I feel the greatest confidence in expressing my entire concurrence in the approving words of my lamented predecessor.

HORATIO POTTER,
Prov. Bishop of the Diocese of New York.
September 21, 1855. my3-tf

THE MISSES ROHR RESPECTFULLY INFORM their friends and the public that their Day and Boarding School, No. 151 West Thirty-fourth street, will be re-opened on Thursday, September 13th. Circulars can be obtained at their residence, No. 151 West Thirty-fourth street. jy26-tf

BOARDING SCHOOL FOR BOYS, NORWALK, CON. —C. M. SELLECK, Principal.—This School will commence its second session on Wednesday, the 5th of September next. The School is located in a central yet retired part of the village of Norwalk, Conn. This place borders on Long Island Sound, about 40 miles from New York city. By means of New York and New Haven Railroad, communication between the two places is rendered easy, frequent, and rapid.

Every facility will be offered for a thorough prosecution of all the English and Classical studies necessary to a preparation for college, or for engaging in any of the commercial or active pursuits of life. The Classical department will be under the charge of a competent teacher, who will devote his entire time to that division of the School; also, the division of higher Mathematics and the Natural Sciences. Tuition will be given in the Modern Languages; also, in Music, Drawing, etc. The design of the Principal will be to secure to the pupils placed under his care a thorough and complete preparation for College or for Business. The proper physical, mental, and moral cultivation of his pupils will also engage his strict attention.

The number of scholars is limited. The terms of the School are $225 per annum. The Modern Languages, as also Music and Drawing, are at an advanced charge of the above rate.

Any information in relation to the School will cheerfully be given, either by personal application to or correspondence with the Principal, at his residence, Norwalk, Conn. He has the pleasure of referring to the following persons:

Rev. R. B. Van Kleeck, D.D., New York; Rev. Wm. C. Mead, D.D., Norwalk, Conn.; Rev. T. W. Coit, D.D., Troy, N. Y.; Rev. T. A. Starkey, Albany, N. Y. oct18-tf

CHRIST CHURCH HALL, POMFRET, CONN.—REV. JAMES MORTON, Rector. The Autumnal Term of this School will commence Sept. 17th, 1855. For salubrity of location, and remoteness from temptations to which youth is prone to yield, "The Hall" is well and widely known. The course of studies to be pursued will embrace all the branches of a regular English education, with the Hebrew, Greek, Latin, and French languages. Instruction will be of a most thorough kind. It will be the earnest aim of the Rector, also, to give his pupils the advantages of religious training; and assisted by his Lady, to surround them with all the comforts and softening influences of Home. In order to contribute to that order and discipline so essential to the improvement of pupils, as well as the well-being of the school, the Rector would prefer receiving none over 14 years of age.

TERMS—Board and Tuition, including washing, lights, &c., $85 per session of 14 weeks, or $250 per annum.

Terms for Day Scholars, $8 per session.

Tuition is expected to be paid quarterly in advance.

The School year is divided into three quarters or sessions of 14 weeks. Pupils received during the term.

REFERENCES.—Rt. Rev. Bishop Williams, Middletown, Conn.; Rev. Wm. F. Morgan, Norwich, Conn.; Rev. R. Camp, Brooklyn, Conn.; Rev. R. Hallam, D.D., New London, Conn.; Rev. S. R. Johnson, D.D., New York; Rev. E. M. Johnson, Brooklyn, L. I.; Rev. T. T. Guion, Brooklyn, L. I. my17-tf

ROSE HILL BOARDING SCHOOL FOR YOUNG LADIES, at Danbury, Conn., Mrs. G. M. WHITE, Principal

The Summer Term commences the first of May, and the Winter Term the first of November, each consisting of twenty-two weeks. The number is limited to twenty-five; the location is elevated, its grounds afford ample facilities for exercise and recreation, and the house is airy and commodious.

For reference and terms, apply to the office of The Churchman, or to W. T. PINKNEY, President of the Astor Insurance Company, 67 Chatham street, or to C. H. ROACH, Esq., 826 Greenwich street, or 21 Park Place, New York. a5-1y

THE SUBURBAN HOME SCHOOL, NEW HAVEN, Conn., offers superior advantages to a very limited number of boys. Their health, manners, and morals receiving constant supervision, makes this a good substitute for HOME. Frequent exercises on horseback, and by carriage. Location retired and healthful; the grounds nearly three acres. References—Bishops BROWNELL and WILLIAMS For circulars, &c., address the Rev. ALONZO G. SHEARS. ja1-1y

DENTISTRY.

HENRY C. O'CONNOR, SURGICAL AND ME-chanical Dentist, No. 382 Broadway, between White and Walker streets, New York. oct11-6m

DR. A. STARR, SURGICAL AND MECHANICAL DENTIST, No. 428 Grand street, between Attorney and Ridge streets, New York. a5-1y

IMPROVED ARTIFICIAL TEETH.—DR. J. ALLEN, late Professor in the Ohio College of Dental Surgery, invites attention to his improved method of constructing artificial dentures, which combines the following advantages:

First—There are no seams or crevices for the lodgment of food, to vitiate the saliva or infect the breath, as not even the slightest moisture can get between the teeth and plate.

Second—An Artificial Gum, which is as firm and indestructible as the teeth, is fused, at a high heat, between and around their base, which unites them firmly to each other, and to the plate upon which they are set. This gum imparts to the teeth that peculiar expression and life-like appearance which characterizes the natural organs.

Third—Great strength is obtained by thus uniting the teeth, gum, and plate, and no ordinary force in masticating can break them from their base.

Fourth—The *natural form and expression of the mouth and face can be restored*, in cases where they have become sunken. This is done by means of additional attachments to the framework supporting the teeth. These attachments are so formed as to *bring out the sunken portions*, and sustain them in their proper position. They are covered with the above named gum-compound, and become component parts of the denture, and, when rightly formed, can not be detected by the closest observer. This method of restoring the cheeks to their original fullness, and also the natural form and expression of the mouth and lips, has been well tested, having been made a special feature in the author's practice, for several years past. A variety of Photographic and Daguerreotype likenesses, which have been taken of persons without this improvement, and also with it, can be seen at his office, showing the great change in appearance which is produced in the countenances of individuals now wearing dentures constructed upon this principle, which the public are invited to call and examine, together with other specimens of his improved style of work not requiring the above attachments.

Fifth—A clear and distinct articulation of speech is restored. This important change is effected by having the inside of the teeth and gum of a natural form. To this the tongue is readily adapted. This perfect adaptation of the tongue to the denture prevents the hissing or muffled sounds in speaking or singing, so often observed in persons wearing artificial teeth.

Sixth—The plates usually employed for this work, are platina, the purity of which prevents even the slightest tarnish, or unpleasant taste in the mouth. In short, this system embraces many new and important features, which are readily appreciated by those wearing artificial dentures upon this principle. With reference to the utility of this method, numerous testimonials can be given from eminent Dentists in the various cities of the Union, and persons wearing the work in this and other cities.

J. ALLEN, 30 Bond street, New York.

P. S.—Persons desiring further information in reference to the above, will be furnished with pamphlets, free of postage, by sending a note, with address, to J. ALLEN. je7 6m

RICHARDSON & BOYNTON'S WARMING AND VENTILATING WAREHOUSE, No. 374 Broadway.—The special attention of the trade is invited to our assortment of Heating and Ventilating Apparatus, comprising every variety of the latest and most approved patterns of Furnaces, Ranges, Registers, Ventilators, &c., including five sizes of Boynton's Patent Self-Clearing Furnace—an entirely new article, worthy the attention of those interested.
sep6-3m*

MUSIC AND MUSICAL INSTRUMENTS.

THE PSALTER NOTED, BY THE REV. THOS. HELMORE, M.A.—There is now being published an adaptation of the Ancient Melodies of the Church to the Psalter. In this work every syllable is set to a note or notes, after the manner of "Marbeck's Prayer Book Noted," which forms, as is well known, the ritual music of the English Church. The Melodies in this work include all the Gregorian Chants for the Psalms in their ferial form; the intonation being used only in the first verse for each morning and evening of the month. In the distribution of the words, rigid attention has been paid to their accent and their emphasis; the rules of the Ancient Plain Song being carefully observed, literally in most cases, and in their spirit when it has appeared to the editor that they are not applicable to the English language. The ancient notation has been adopted, as more fully representing what is intended, than any other; and as being perfectly intelligible to any musical person who will read the short preliminary directions contained in the work itself. The chants of the Ancient Church are properly sung in unison (or octaves), with an organ accompaniment, varied according to the taste of the organist, the character of the words, and the season of the Christian year. But for the use of churches, where there is no organ, or where harmonized vocal music is preferred to the unison, another work has been prepared, entitled,

ACCOMPANYING HARMONIES TO THE PSALTER NOTED.

In this work, the Melodies of each day of the month are printed in the tenor stave, in notes corresponding to those given in the Psalter; while, in more modern notes, four other vocal parts are given, together with an organ (or Piano Forte) arrangement—the harmonies being in general founded on the ancient gamuts, and adapted to the varied character of the Psalms themselves. The Melodies are accented to ensure a right reading of the music; and a careful attention to these marks will considerably assist in giving the desired effect to these compositions. It is sincerely hoped that they will prove a real benefit to all those who desire to restore the sublimity of our Church Music in this truly congregational part of divine worship.

THE PSALTER NOTED, and other publications, by the Rev. THOMAS HELMORE, M.A.

THE PSALTER NOTED, 8vo. edition, $1.63. Cheap edition, 18mo., 63 cents.

THE CANTICLES NOTED, 8vo. edition, 25 cents. Cheap edition, 18mo., 8 cents.

ACCOMPANYING HARMONIES to the Psalter Noted and the Canticles Noted, 8vo. edition, with Explanatory Preface, &c., 75 cents.

A BRIEF DIRECTORY TO THE PLAIN SONG used in the Morning and Evening Prayer, Litany, and Holy Communion; taken from the best authors, ancient and modern, and adapted to the present version of the Book of Common Prayer, by the Rev. T. HELMORE. 18mo., price 4 cents, or $3.13 per hundred; ditto, 8vo., price 13 cents.

A MANUAL OF PLAIN SONG; "being the "Brief Directory," "Canticles," and "Psalter," 18mo, together, 75 cents, sewed; or 88 cents bound in cloth. The same in 8vo. size, $2.25.

ACCOMPANYING HARMONIES TO THE BRIEF DIRECTORY, price 38 cents.

J. A. NOVELLO'S
Sacred Music Store, 389 Broadway, New York,
and at 69 Dean street, Soho Square, and 35 Poultry, London.
oct18-tf

Piano Forte Warerooms, Bible House.
N. THURSTON & SONS,

MANUFACTURER OF SQUARE AND UPRIGHT (COTTAGE) PIANO Fortes, would invite the attention of purchasers to their large assortment of Square and Upright Piano Fortes of their own manufacture. Also, a large assortment of new and second-hand Upright and Square Piano Fortes to hire on as reasonable terms as can be had elsewhere. Piano Fortes taken in exchange. Particular attention paid to repairing, tuning, &c.

N. THURSTON & SONS,
oct11-1y 8 and 10 Bible House, Astor Place and Fourth Avenue.

WORLD'S FAIR PREMIUM PIANO FORTES.—The subscribers have the pleasure to announce that, in addition to the numerous testimonials from the AMERICAN INSTITUTE and other sources, they have just been awarded THREE PRIZE MEDALS by the Juries of the World's Fair, for their elegant and superior Piano Fortes.

Buyers are invited to examine their splendid assortment of 6¼ to 7¼ octaves in every style of cases, confident that in tone, touch, materials, and workmanship, they cannot be excelled. They would also invite attention to their stock of MELODEONS, of one of the best manufacturers, which they will sell on liberal terms.

GROVESTEEN & TRUSLOW,
505 Broadway, adjoining St. Nicholas Hotel, N. Y.

☞ Melodeons of a very superior quality constantly on hand.
oct11-1y

SACRED MUSIC.—MRS. BODSTEIN, LATE JULIA L. NORTHALL, will continue to give instruction in Singing at her residence, No. 200 Bleecker street, commencing again for the season on Monday, September 10th. Special attention will be paid to those desirous of improving their singing in Oratorio and Sacred Music. For terms, &c., apply at the house. sep6-3m*

REMOVAL.—BACON & RAVEN HAVE, IN CONSEQUENCE OF the extension of Canal street, removed their Piano Forte Wareroom to No. 135 Grand street, one block east of Broadway. They offer their friends and the public at their new place of business an extensive assortment of Piano Fortes, warranted in every respect.
mr22-1y

P. LYNCH RESPECTFULLY INVITES ATTEN-tion to his improved "DIAGONAL SCALE PIANO FORTES," which, for power and richness of tone, cannot be surpassed. Pianos to let or hire. P. LYNCH.
Manufactory and Warerooms 833 Broadway, one door below Thirteenth street. m29-1y

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Sets of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. m1-1y

CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE,
548 Pearl street, near the City Hospital, Broadway, established 16 years.

N. B—Powerful and sweet-toned Church Organs, from $300 upwards. mar1-1y

CHURCH ORGANS.—The subscriber has constantly on hand Organs of the following description for sale:

No. 1. Three stops, 7 feet 6 inches high, 4 feet 9 inches wide, 2 feet 6 inches deep.
No. 2. Four stop—8 feet 9 inches high, 5 feet 6 inches wide, 2 feet 10 inches deep.
No. 3. Five stops—9 feet 6 inches high, 5 feet 6 inches wide, 3 feet deep.
No. 4. 8 stops—10 feet 6 inches high, 6 feet 6 inches wide, 3 feet 10 inches deep.
No. 5. 10 stops—12 feet high, 7 feet 6 inches wide, 4 feet 6 inches deep.
No. 6. 12 stops—13 feet high, 9 feet 6 inches wide, 6 feet deep.

The above dimensions are for Grecian cases, if Gothic they are somewhat higher. Two second hand organs with two sets of keys each. For further information apply to
mar1-1y HENRY ERBEN, 172 Centre treet, N. Y.

ORGANS.—HENRY CRABB, Flatbush (near Brooklyn), L. I., having made extensive enlargements, last season, to his Manufactory, is prepared to furnish Church Organs of every size at the shortest notice, and of a quality not exceeded by any, and on as favourable terms.

Being located where rent and expenses of living are comparatively light, and having associated with him his five sons, doing the work ourselves enables us to furnish Organs of good quality at low price.

Application by letter, will receive prompt attention. Omnibuses run from Fulton Ferry every few minutes to the Factory in Clarkson street, Flatbush.

N.B.—We have several Organs building, from those of 6 stops up to 80, with 32 feet pipes. We can refer to some of the best Organs in our Cities for specimens of our work, such as the Organ in the Church of the Holy Trinity, Brooklyn, and others. ap19-1y-$

LARGE CHAPEL ORGAN FOR SALE—made by H. ERBEN, containing Op. Dia., St. Dia., Principal, 15th, Flute, and Trumpet—(GG Organ) in a general swell, to be seen at Hope Chapel, 718 Broadway, near Fourth street. For terms apply to JULIAN G. DAVIES, Piano Forte Wareroom, 773 Broadway, New York. a12-tf

BELLS! BELLS!!—The subscribers, at their long established and enlarged Foundry, manufacture upon an improved method, and keep constantly on hand, a large assortment of their superior BELLS, of all descriptions, suitable for Fire Alarms, Churches, Academies, Factories, Steamboats, Plantations, &c., mounted with their "Rotating Yoke," and other improved Hangings, which ensure the safety of the Bell, with ease and efficiency in ringing. Warrantee given of tone and durability. For full particulars as to Chimes, Keys, Weights, &c., apply for Circular to A. MENEELY'S SONS, West Troy, Albany county, New York.

HITCHCOCK & CO., Agents, 116 Broadway, New York.
m1-1y$

STATEN ISLAND Fancy Dyeing Establishment.—Office No. 3 John street, two doors from Broadway, New York. Ladies' and gentlemen's garments dyed; Crape Shawls, Lace and other Curtains, &c., cleaned and re-finished.
f10-1y BARRETT, NEPHEWS & CO.

FRENCH PORCELAIN FROM AUCTION.—
Gold Band Dining Sets.
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Wedgewood Ware.
Canton China, per set or piece.
THE OLD BLUE CANTON CHINA, PER SET OR PIECE.

Many of the above goods were bought at *Auction*, and are now offered at very low prices. An examination of our stock is solicited, and we feel the patterns and styles will be found desirable, and the prices low. DAVIS COLLAMORE,
447 Broadway, between Grand and Howard streets.
sep27-3m*

PROTESTANT EPISCOPAL BROTHERHOOD OF NEW YORK.—The objects of this Brotherhood are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has a "Charity Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of the Brotherhood, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Brotherhood upon application, if a resident of New York, and not under 18, nor over 55, years of age.

Counselor: The Bishop of the Diocese, *ex-officio.*
OFFICERS FOR 1855.
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2d " " JOHN G. AMBLER, M.D., 31 Washington Place.
Corresponding Secretary: O. B. WILSON, 25 Beaver street.
Recording Secretary: THEO. R. MCILWAINE, 43 Chambers street.
Financial Secretary: A. W. HOFFMAN, 55 Warren and 55 Murray st.
Treasurer: CHARLES G. TILL, 299 Broadway.

Pamphlets containing the Constitution, By-Laws, &c., of the Brotherhood may be obtained of any of its Officers or members. Parties out of the city wishing pamphlets, &c., are requested to address the Corresponding Secretary. m1-1y

LIFE AND FIRE INSURANCE.

FULTON FIRE INSURANCE COMPANY, No. 40 Wall street New York, (Manhattan Bank Building.) Capital $150,000. Insures Buildings, Merchandise, Furniture, Vessels in port, and their Cargoes, &c.

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Eli Robbins,
J. Schenck Suydam,
R. Slimmon.
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Elisha B. Morrell,
A. J. Allaire,
Richard Raynor,
Wm. Mulligan,
A. S. Foster,
Moses F. Hodges,
B. Blanchard,
A. C. Teft,
W. L. Conklin,
Seymour L. Husted,
Chas. E. Smith,
O. W. Brennan,

A. B. HODGES, President.
ROLLIN SANDFORD, Vice President.
W. MULLIGAN, Secretary.
JOHN CASHOW, Surveyor. ap19-1y

NEW YORK LIFE INSURANCE COMPANY, 106 Broadway.
This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation ten years, and now have an accumulated fund of $902,062 70, principally invested in New York and United States stocks and Bonds and Mortgages.

A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.
PLINY FREEMAN, Actuary.
GEORGE WILKES, M.D., and C. R. BOGERT, M.D., at 5 St. Mark's Place, Medical Examiners; at the office every day from 1 to 2 o'clock, P. M. ja1-tf

THE MARKET FIRE INSURANCE COMPANY, Capital $200,000. Office, 286 Pearl street, Market Bank Building.

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Nelson Sherwood,
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This company insures against loss or damage by fire Dwellings, Stores, Warehouses, and other Buildings, Furniture, and Merchandise, Vessels in Port and their Cargoes, and other Personal Property, on the most favorable terms. [f24-1y] ASHER TAYLOR, Secretary.

FIRE INSURANCE.—ROYAL INSURANCE COMPA-NY of Liverpool and London, England. Office, 76 Wall st., corner of Pearl street. Authorized Capital, £2,000,000 Sterling, or $10,000,000; paid up Capital and Surplus, $2,000,000. A Special Fund of $150,000 invested in United States Stock, and held by the New York Trustees to meet losses. Losses adjusted in New York, and promptly paid.

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LAFARGE FIRE INSURANCE COMPANY, in the City of New York. Office, Corner of Nassau and Cedar streets, opposite the Post Office. Cash Capital, $150,000. Insures Buildings, Merchandise, Furniture and other personal property, Vessels in Port, and their Cargoes, and other insurable property, against loss or damage by fire. Risks taken on favourable terms.

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Adelmour W. King,
Abm. M. Binninger,
Robert Paton.

MARCELLUS EELS, Sec'y. JAMES VAN NORDEN, President.
GEORGE B. DRAKE, Surveyor. my24-1y

MECHANICS' FIRE INSURANCE COMPANY.—Office, 271 Broadway (Shoe and Leather Bank Building,) corner Chambers street. Capital, $150,000.

This Company insures against Loss and Damage by Fire, on the most favourable terms, Buildings, Merchandise, Furniture, Vessels in Port, and their Cargoes, and also against the Risks of Inland Navigation. Orders by post, or in person, will be promptly attended to.

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Edward DeGroot,
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WM. H. DEGROOT, President.
HENRY B. DAWSON, Secretary.
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THE MERCHANTS' INSURANCE COMPANY, OF THE CITY OF NEW YORK. Office (Ocean Bank Building), corner of Fulton and Greenwich streets. CASH CAPITAL, $200,000. Insurance against Loss or Damage by Fire.

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Ely Hoppock,
Moses A. Hoppock,
William Hustace,
Harrison Jones,
Valentine Kirby,
D. Randolph Martin,
Cor. V. B. Ostrander,
Jeremiah Robins,
Benjamin S. Taylor,
Barrett H. VanAuken,
Ward A. Work,
Nathaniel Weed.

C. V. B. OSTRANDER, President.
GEORGE W. SAVAGE, Secretary. my3-1y

NEW ENGLAND MUTUAL LIFE INSURANCE COMPANY, Boston, Massachusetts. Chartered April, 1835. Branch office in Metropolitan Bank Building, 110 Broadway, New York City.

Capital and accumulation of premiums to meet losses, over
$750,000,
After paying a five years' dividend to all insured (in cash, not in scrip) of 30 per cent., amounting to $141,000.

The entire surplus profits are divided among all the members every five years, thus avoiding the unnecessary and uncertain tendency of large accumulations of unpaid dividends, erroneously called capital, and also affording a certain and good rate of interest upon the outlay of premiums. $100,000 is deposited with the Comptroller of the State of New York, to meet the requirements of the law, to secure policy holders in this State.

THIS IS THE OLDEST AMERICAN MUTUAL LIFE INSURANCE COMPANY, AND ONE OF THE MOST SUCCESSFUL.

Insurance may be effected, for the benefit of a married woman, beyond the reach of her husband's creditors. Creditors may insure the lives of debtors.

A blank form for application for insurance, or a copy of the Company's pamphlet, containing the charter, rules and regulations, also the annual reports showing the condition of the Company, will be furnished gratis. WILLARD PHILLIPS, President.

DIRECTORS.
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Thomas A. Dexter,
Sewell Tappan,
A. W. Thaxter, Jr.,
Charles Hubbard,
Marshall P. Wilder.
Wm. B. Reynolds,
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B. F. STEVENS, Secretary.

Rev. J. H. Tyng, Rev. S. S. Cutting, Messrs. W. W. Stone (Lawrence, Stone & Co.), William G. Lambert (A. & A. Lawrence & Co.), Henry L. Pierson, Hon. A. Oakey Hall, District Attorney, of New York city, and Rev. R. S. Storrs, Brooklyn, are referred to, relative to the character and standing of this institution.

Examining Physician—E. H. PARKER, M. D., 279 Fourth-avenue.
JOHN HOPPER, Attorney and Agent for New York. nov1-eow6m

DRAPERS AND TAILORS.

G. A. HUNTER, CLOTHING WAREHOUSE, NO. 290 BOWERY, THIRD DOOR ABOVE HOUSTON STREET, NEW YORK.—G. A. H. keeps constantly on hand a great variety of Men's and Boys' Clothing, of the latest and most fashionable styles.

N. B.—Every article made to order at the shortest notice.

☞ GENT'S FURNISHING GOODS. ☜
sep13-1y

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street,

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens' Department.

The Clerical Department embraces the following articles, 'to wit' —CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many year longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description. m1-tf

BISHOP'S ROBES.—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, "according to the regulations of the English Church."

He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, 'together with perfect fitting vestments," has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those Rt. Rev. gentlemen who have already favored him with their orders. NELSON JARVIS, Clerical Tailor,
m1-1y No. 120 Bleecker street corner Wooster street.

JAMES H. STEVENS, Merchant Tailor and Clothier, 28 Bowery. Spring Stock on hand, and Fashions decided on. a5-1y

CARRIAGES.—ISAAC MIX jr. has on hand at his Repository, No. 440 Broadway, a splendid assortment of every description of VEHICLES and HARNESSES. Having been engaged in manufacturing Carriages for more than twenty years, and having a full knowledge of the styles of Vehicles best adapted to the several sections of the United States, he would invite purchasers to call and examine his stock, all of which are warranted to be made in the very best manner and of the best material, and are offered for sale at the lowest Factory prices. f3-1y

S. BOOTHBY, IMPORTER, MANUFACTURER, JOBBER and RETAILER of SHIRTS, COLLARS, UNDER SHIRTS, DRAWERS, HOSIERY, GLOVES, SCARFS, CRAVATS, &c., &c., 87 and 89 William street, near Maiden Lane, New York. je14-1y

IRVING TROY SHIRT AND COLLAR DEPOT, NO. 240 BOWERY. The Trade furnished with any style desired.
my31-6m

For The Churchman.

LIGHT IN DARKNESS.

SUGGESTED DURING THE SESSION OF THE DIOCESAN CONVENTION HELD IN ALTON, ILLINOIS, OCTOBER, MDCCCLV.

The days are past—the four fate-freighted days,
So wan with doubt and dread, so lorn of hope;
To which strong hearts, in a thick, wildering maze,
Came throbbing fears with which they dared not cope.

In earnest conclave sat the surpliced throng,
Diverse in doubt, but knit in Christian bands,
And eye sought eye, their eager files along,
And voice fanned ear, and clasped were mutual hands.

And Expectation made each breast a throne
From which, through vivid eyes, she arrowed forth
To a still form enrobed serene, alone,
As points the needle to the polar north.

He, like some moulded marble, sat or stood
In a calm regnance of repose or geste,
A casual glory like a lucent flood
Lit up his eye and broke his lip's carved rest.

His clear, controlling glance and lofty port,
Impressed him prince among his priestly peers,
(His dignity is of that royal sort
Which takes no lustre from the state he wears.)

* * * * * *

The days are flown—the feverish four days
Fate-freighted, fledged with fear, foreshading woe.
Lo! from their thunder-depths, a sky of praise
Breaks forth full-splendored with Hope's arching bow.

For Peace, white-breasted and with brooding wing,
Down plumed her milky flight, at God's dear will,
And o'er these hearts, thought-tossed and billowing,
Spread her soft pinions, and the waves were still.

The waves are still—and in their placid deeps
Love's trembling star reflects her saintly grace,
In each glad soul her tireless vigil keeps,
And orbs her radiance in each earnest face.

And he on whose pale brow the mitre throws
No glory save the calm of conquered care,
Whose heart's great deep, in throbbing underflows,
Has been to only one clear Gaze laid bare,—

He, first and loftiest in mind and power,
Bends first and lowliest his spirit down,
And with swift zeal, in this auspicious hour,
At the White Throne adoring, casts his crown.

* * * * * *

O Thou from whom each perfect gift descends,
Bright Source of wisdom, counsel, love, and might,
Who out of grief canst work benignest ends,
And turn our darkness to divinest light,—

Thou who in answer to our fervid prayer
Hast bowed Thy heavens majestic and come down,
Uplifting from our hearts a pall of care,
And smiling on as when we feared Thy frown,—

What angel-poet with enraptured lyre
Shall celebrate Thy praises to the spheres?
What burning seraph purge our lips with fire,
And touch to golden *glorias* our tears?

We praise, we magnify, we worship Thee,
The healthful Spirit of Whose grace controls;
Our guiding Star to all eternity,
Dear Shepherd-Bishop of our ransomed souls!

Alton, Ill., October 20, 1855. J. R. M.

Domestic Missions of the Church.

The Domestic Committee of Missions have issued the following as their Advent Statement and Appeal for 1855—addressed to the bishops, clergy, and laity:—

The Domestic Committee, in entering on another year, would with all earnestness, make this their Advent Statement and Appeal, and ask for it the attention and interest of every bishop, minister, and member of the Church.

They would first speak of their encouragements, and these are many and cheering. Their field is enlarging, so as to be washed by two oceans, and rapidly filling up with a teeming population, out of every nation under heaven, who are to become part and portion of our body politic, and must exert a powerful influence, for good or evil, on our future history as a Christian people. To make these various elements harmoniously unite, we must have the transforming power of the Gospel, with the conservative and elevating influences of the Church of Christ. Never were the calls more loud and affecting, the openings more numerous and full of promise, and the opportunities more auspicious, for a vigorous and earnest prosecution of the Missionary work throughout our land, than now. From every quarter, borne on every breeze, from our old foundations, and from our Missionary borders, is the cry heard, "Come over and help us," while multitudes, weary of strife and perplexity, are longing and sighing for rest, and looking to the Church for a refuge. Added to this, we have to cheer us, a new and cordial interest in our work, growing and spreading every year. Earnest work is the best means and pledge of unity and growth, after the Apostolic model; for it is written of those early days, "Then had the Churches rest, throughout all Judea and Samaria, and Galilee, and were edified, and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied." Such are our encouragements—a spreading field—an open door, an increasing spirit of unity and peace, with no let or hindrance but our own apathy and want of faith, and no measure or bounds of our duty, our privilege, and opportunity in this great work.

We next turn to our discouragements: these are threefold. 1st. We are in debt. 2d. But few parishes, compared with the whole number, contribute; and 3d, the field grows upon us, so much faster than we can occupy and take care of it.

1st. Then we are in debt, and $7,000 deficiency must be made up before we can begin to provide for the urgent and increasing wants of the present year. In our Annual Report to the Board we said, "It surely cannot be that we must go back, retrench, and cut off our scanty aid, when so many favourable openings are before us, and so many weighty and heart-stirring motives are pressing upon us. We begin the year with a heavy load, which calls for immediate effort and liberal aid, or it will weigh us down, and compel us to stay our hand, in reaping a rich harvest, full of promise, if we are prompt and faithful, but fraught with danger, if we delay or neglect the opportunity. We submit it to the Board and to the Church, whether they can say to us, stand still and hold back, and not rather go forward and God speed you, and we will cheer and help you in your good work and labour of love.

The Board have heartily responded, and virtually said to us, "Go forward, and God speed you," in the following resolutions, which were unanimously adopted:

1. *Resolved*, That in view of the vast and growing field of Missionary labour open before the Domestic Committee, it is the ardent hope of this Board, that they may be furnished with the means of extending their efforts, rather than compelled to contract their sphere of labour.

2. *Resolved*, That the members of our Church are affectionately urged to pour their liberal gifts into the Treasury of the Committee, in order to enable them to meet their responsibilities, and to enlarge their operations.

Now, we are truly thankful for these kind and cordial words; but we know from sad experience, how little, even the kindest words avail, when we are called to bear the burden and heat of the day, and with weary, anxious hearts, to provide for the sacred claims and pressing wants entrusted to our care. If these kind words are but the utterance of an earnest spirit, which shall find its pleasure and its work in corresponding deeds; if, indeed, the members of our Church thus "affectionately urged, shall promptly pour their liberal gifts into our treasury," and if the ardent hope of the members of the Board, "that we may be furnished with the means of extending our efforts, rather than compelled to contract our sphere of labour," shall tend to prompt and energetic efforts for our comfort and relief, then we shall be able, with glad hearts, "to meet our own responsibilities, and enlarge our operations." But as honest, prudent men, and good stewards, we have no right to run in debt without a reasonable prospect of being able to pay it, nor to hold out hopes, to our weary bishops and our self-denying missionaries, which, in the time of urgent need, must only issue in a sad and painful disappointment.

While, then, we would be cheerful and hopeful, we must also be prudent and just. We wait to see the tokens of this cordial interest, in ready and substantial fruits. We ask, then, an early and liberal response, during the season of Advent, or as soon after as possible, that we may know on what to depend, and how to adjust our plans and appropriations for the current year. We shall rejoice if, as the early issue of this appeal, we shall feel warranted in going on, and so enlarging our operations, as to meet the growing desires and requests of the bishops in charge, and the proper wants and claims of our extending field.

2. But then, again, we are discouraged that so few parishes, in proportion to the whole number, contribute to our funds. Only six hundred and fifty-two, a little more than *one-third* of all our working parishes, last year, made any contribution to our treasury. But where are all the rest? What if some do contribute to their favourite objects, local or general? These are but few, out of the whole; and we believe that they who do the most, for individual and local claims, do also most for our general purposes. We fear it indicates a small appreciation of the duty and privilege of works, and gifts, and prayers, for the wants and interests of others, in many of the congregations of the Church. It is written in the Word of God, and in the example of Christ, "Look not every man on his own things, but every man also on the things of others," and it is true alike in nature and in grace, "that the liberal soul shall be made fat, and he that watereth shall be watered also himself." There is no reversing this standing rule, of God's ordering. The only issue of the poor attempt will be leanness and poverty, and a want of the real, the earnest, and the blessed in the spiritual life. We ask, most earnestly, then, of every minister of the Church, to give his people the opportunity to contribute to our work and wants, during the present year. Our one desire is, to have every parish a tributary stream, and every clergyman of our Church a fellow-worker and helper in our blessed cause. They have, with us, a common interest in its progress and success. We are willing to bear the burden and the care, but we invoke most earnestly their sympathy and aid. We find no fault; but as servants of the Church, we would rather, for love's sake, beseech our brethren of the clergy to weigh well the question of duty and of privilege in this behalf. With the cheering of their sympathy and prayers, our burden will be easy and light, but left to bear it alone, it must become grievous and intolerable. We ask, then, every minister to come to our aid, and we call on every parish, large or small, to show their good-will, by a prompt and liberal contribution.

3. Once more, we are discouraged when we see the field grow on us, so much more rapidly than we can occupy and improve it. This is the great discouragement, to have calls we cannot answer, fields we cannot reap, cries we cannot heed, and precious opportunities passing away, and lost forever. There is no standing still in our work. The time is short; our work must be done, now or never. Our new States and territories are filling up, growing and moulding, for all the future of our being and destiny. We verily believe, that there is in the hands and trust of the members of our Church, enough and to spare of abounding wealth, of ready sympathy, of willing liberality, if they can only be reached and drawn out.

On these, under God, is our trust and hope. First and best, is our firm trust in the good spirit of grace and of love, and next, we make our warm and strong appeal to all who have this spirit of Christ in their hearts, to do its bidding, and follow its promptings in the great work and cause for which Christ died, and on which He has set the seal of His Resurrection and Ascension. Brethren beloved, the work is great, the time is short. Death hastens on apace, the Judge stands before the door, souls are perishing for lack of knowledge, and all the voices of time and eternity cry in our hearts, "Whatsoever thy hand findeth to do, do it with thy might."

ROBERT B. VAN KLEECK,
Secretary and General Agent.

Orphan Association.

Our attention has been called to what appears to be a very praiseworthy organization, entitled the "American Ladies' Association for the Benefit of American Orphan Girls." The objects of the association, as set forth in its constitution, are as follows:—1st. To institute a "Home," called "The American Orphan Girls' Home." 2d. To obtain employment for American orphan girls who may be in want; and 3d. To put a matronly committee, as mothers, over the whole, who may be capable of giving sound council and worthy precept in all the relations of life. As the association in its circular address very justly says:—"There is always much of suffering not apparent to thousands of well-meaning persons, who are immersed in their own affairs so deeply that it seems requisite some great emergency should arise to enforce upon their consideration the truth that there is a duty they owe outside of themselves. Such an emergency presented itself the last winter, when, owing to the hardness of the times, immense numbers were thrown out of employ in the most inclement season of the year. Let the history of last winter in New York be written, and it would present such a picture of privation, and suffering, and degradation, as to be suggestive to the philosopher of much for grave thought, and cause the heart of humanity to turn with horror from the page. 'Tis true, the numerous calls that were made to alleviate the wants of the suffering poor were ably responded to, and much was done. After all, the relief was but temporary, and nothing was substantially accomplished to light up, for them, the dark future." In view of all this, then, it is hoped that the Orphan Association may be found to prove the means of a more systematic and permanent relief. Here is promise of much good, if especially, as we trust, there shall have been provision made for the careful religious instruction of those children brought within the protection of the Home. Such works of mercy as these belong distinctively to the Church, and should be part and parcel of every parochial system. Then body and soul would be at once and thoroughly cared for. But while we regret the remissness of the Church, on these matters, we cannot withhold our cordial sympathy from a truly Christian labour of this kind, proceed from what quarter it may.

CAMELS FOR THE UNITED STATES.—A letter from Constantinople, dated the 15th ult., says:—"The American storeship Supply, commanded by Lieutenant Commandant David D. Porter, son of the first minister to Turkey, the late commander David Porter, arrived here some days ago. In her arrived also Major Wayne of the United States army. You are not aware that the Supply has been attached to the War department by the Secretary of the Navy, for the purpose of conveying a number of camels to the United States. In pursuit of this object she had visited Tunis, Smyrna, and Salonica. At the former place she took on board three camels, one presented to the United States government by the Bey, and two purchased. These have already been on board some sixty-five days, and from their excellent appearance clearly show that an ordinary voyage across the Atlantic would not affect their health in the least. They are growing quite fat under the diet and idle life which they lead on shipboard. I hear that the Sultan designs offering Captain Porter for his Government a number of the best camels to be had at this place. Every person is quite well on board of the Supply. Captain Porter, Major Wayne, and M. Heap, have gone to the Crimea to examine the Bactrian camels with two humps, in use there. They will also be able to visit the ruins of Sebastopol."

THE TWO EXTREMES TO BE AVOIDED.—"Will you tell me what you think about the Church? I see you belong to what we call the Establishment, and what you denominate the American Episcopal Church, which is very nearly the same thing. What is your opinion now of the Evangelical and Puseyite parties? Which is right and which is wrong?" "Well," says I, "coming to me about theology is like going to a goat's-house for wool. It is out of my line. My views on all subjects are practical and not theoretical. But first and foremost, I must tell you I hate all nicknames. In general, they are all a critter knows of his own side, or the other either. As you asked me my opinion, though, I'll give it. I think both parties are wrong, because both go to the extremes, and therefore are to be equally avoided. Our Articles, as our dear old minister used to say, are very wisely so worded as to admit of some considerable latitude; but that very latitude naturally excludes anything ultra. The Puritanical section and the Newmanites (for Pusey so far is steadfast) are not in fact real Churchmen, and ought to leave us. One are Dissenters and the other Romanists. The ground they severally stand on is slippery. A false step takes one to the Conventicle and the other to the Chapel. If I was an Evangelical, as an honest man I would quit the Establishment as Baptist Noel did, and so I would if I were a Newmanite. It's only rats that consume the food and undermine the foundation of the house that shelters them. A traitor within the camp is more to be dreaded than an open enemy without. Of the two the extreme Low Churchmen are the most dangerous, for they furnish the greater number of recruits for schism, and strange to say, for Popery too. Search the list of those who have gone over to Rome, from Meldrum to Wilberforce, and you will find the majority were originally Puritans or infidels—men who were restless and ambitious of notoriety, who had learning and talent, but wanted common sense."—*Nature and Human Nature, by Sam Slick.*

IF you have great talents, industry will improve them; if moderate abilities, industry will supply their deficiencies. Nothing is denied to well-directed labour; nothing is ever to be attained without it.

SYDNEY SMITH ON PREACHING.—Preaching has become a by-word for long and dull conversation of any kind; and whoever wishes to imply, in any piece of writing, the absence of everything agreeable and inviting, calls it a sermon. One reason for this is the bad choice of subjects for the pulpit. The clergy are allowed about twenty-six hours every year for the instruction of their fellow-creatures; and I cannot help thinking this short time had better be employed on practical subjects, in explaining and enforcing that conduct which the spirit of Christianity requires, and which mere worldly happiness commonly coincides to recommend. These are the topics nearest the heart, which make us more fit for this and a better world, and do all the good that sermons ever will do. Critical explanations of difficult passages of Scripture, dissertations on the doctrinal and mysterious points of religion, learned investigations of the meaning and accomplishment of prophecies, do well for publication, but are ungenial to the habits and taste of a general audience. Of the highest importance they are to those who can defend the faith and study it profoundly; but God forbid it should be necessary to be a scholar, or a critic, in order to be a Christian. To the multitude, whether elegant or vulgar, the result only of erudition employed for the defence of Christianity can be of any consequence; with the erudition itself they cannot meddle, and must be fatigued if they are doomed to hear it. In every congregation there are a certain number whom principle, old age, or sickness, has rendered truly devout; but in preaching, as in everything else, the great number of instances constitute the rule, and the lesser the exception.—*Memoir of the Rev. Sydney Smith.*

OBITUARY NOTICES.

Died, on the 31st ult., at Hillsboro', North Carolina, after a brief illness, the Rev. JAMES BOGARDUS DONNELLY, Rector of St. Matthew's Church in that town, aged about 30 years.

Mr. Donnelly had passed the whole of his short ministerial life in the service of St. Matthew's Church, and by his earnest devotion to his profession, and his faithful and conscientious discharge of every parochial duty, had caused his friends to hope for him a career of extensive and growing usefulness. He was, however able as a parish minister, peculiarly a student—and a student of consummate method and unwearied diligence. In the quiet of a rural home, he had already laid the foundations of extensive and thorough attainments as a theologian and a scholar. In classical literature and philology he had few superiors of his years among the clergy. He was unusually well read in scientific theology and in the lore of the priestly office, and familiar with all the doctrines of the Church ritual, while his taste led him also to a careful study of ecclesiology. Dwelling among his books, and seldom leaving the sphere of his own peculiar duties, because satisfied to win those to whom he ministered, he was not yet so widely and intimately known even among the clergy of the diocese as one of such gifts and attainments deserved to be. But those who knew him best loved him most warmly; and by those who were admitted to his confidence and sympathies, he was most highly valued, and his loss will be long and deeply felt. Mr. Donnelly was a native of Catskill, N. Y., and a graduate of Yale College. Though his departure from earth was far away from his kindred, the services of those who were with him in his last illness were prompted by an affection, and rendered with a tenderness, which those only of parents and sisters could have surpassed. F. M. H.

Chapel Hill, N. C.

Died, in Jackson, Mississippi, on the 18th ult., the Rev. A. D. CORBYN, Rector of St. Andrew's Church in that city.

Mr. C. was born in Woodstock, Conn., in the year 1810. Blessed with a retentive memory, and a mind both strong and discriminating, he made the best improvement of his early advantages, and mastered thoroughly whatever he learned. Hence the sound and superior order of his scholarship, not only in Theology, but in the higher orders of scholastic learning. Though firm and decided in his views and teachings of Church doctrine and polity, he never obtruded them upon others, nor failed to pay a due respect to the opinions of those from whom he conscientiously differed. He was graduated at Yale, and admitted to orders by Bishop Kemper. After a ministerial service of twelve years in Missouri, he removed to this diocese in 1852, to take charge of St. Paul's Church, Columbus, where by his sound teachings and pastoral labours, he soon won the affection and esteem of his flock. From that post he was called two years since to the rectorship of the College of St. Andrew, and subsequently to the charge of St. Andrew's Church in this place. This last trust he faithfully fulfilled to the very day of his death, on the 18th inst., which was occasioned by premature exposure and labour after a severe attack of yellow fever. From the commencement of that terrible epidemic, Mr. Corbyn was untiring in his exertions, both night and day, to relieve the wants of the poor, and minister to the bodily comforts of the afflicted, as well as to offer them the aids of his spiritual office. And in these labours of love he made no difference whatever between the rich and the poor, the master and the servant—the flock which was given him to tend, and those who called themselves by other names. In the death of such a man it is not a congregation nor a diocese only, but a whole Church that has cause to mourn. As a sound scholar, an orthodox and well read theologian, an instructive preacher, and an active and laborious parish minister, his place will not easily be supplied. His bereaved flock, who have, from one Lord's day to another, listened to his edifying discourses, and have seen his repeated visits from house to house, will ever hold him in grateful remembrance. And the poor, the sick, and the afflicted will bless while they live, the memory of him who, without waiting to be sent for, *sought them out* in their distresses, ministered to both their bodily and their spiritual wants, and amid the ravages of a fearful pestilence perilled, if not sacrificed, his life in doing them service. Peace be to our brother's ashes! And may the God of all grace and consolation comfort and provide for his bereaved widow and six fatherless children. G.

CLERICAL CHANGES.

The Rev. HIRAM ADAMS having removed from the diocese of Michigan, and accepted a call to the rectorship of St. Paul's Church, Whitehall, N. Y., desires his papers and letters addressed accordingly.

MARRIED.

On the 8th inst., at Butternuts, Otsego county, N. Y., by the Rev. D. E. Barr, SHELLETT I. STURT, Esq., of Butternuts, to Miss ELIZABETH GILBERT, of Gilbertsville.

NOTICES.

The Association for the Relief of Respectable, Aged, Indigent Females, will hold their Forty-second Anniversary in the chapel of their Asylum, in East Twentieth street, between the Second and Third Avenues, on Thursday, the 22d inst., at 12 o'clock, when the report for the past year will be presented, and an address will be delivered. The friends of this charity are respectfully invited to attend.

At a Meeting of the Rector and Vestry of St. John's Church, Lewisboro', held on the 2d day of November, the following Preamble and Resolutions were unanimously adopted:

Whereas, It has pleased God to remove from our midst Col. ISAAC HAYES, late Junior Warden of this parish;

Resolved, That we deeply lament the death of Col. Hayes as a loss not easily to be replaced.

Resolved, That his consistent character as a Christian won our sincere respect, and that for his self-denying and constant labour for the good of this parish, we shall ever cherish his memory with the most affectionate gratitude.

Resolved, That while our own loss is so severe, we deeply sympathize with his bereaved family.

Resolved, That a copy of these Resolutions be signed by the rector and clerk, and presented to the widow of the deceased; and that they also be placed on the records of the parish, and copies be forwarded to the Church papers for publication.

Signed, H. BABBITT, Rector.
TIMOTHY JONES, Clerk.

A Fair to assist in building the Free Church of the Good Shepherd, Fifty-fourth street, will be held a few days before Christmas. Aid for the purpose is earnestly solicited. Contributions of any kind will be gratefully received, and may be directed to Mrs. R. HOYT, care of T. N. Stanford, 637 Broadway. nov8-tf

Free Church of the Holy Martyrs.—THE POOR.—The approach of winter makes it necessary for the Missionary to remind the benevolent that the calls on him are incessant. Fuel and clothing are now to be added to other indispensable requisites. Will not those who have the means enable him to cheer the destitute? "A yearly contributor" sends him $5. Further donations may be left with Stanford & Swords, 637 Broadway, or with

nov8-tf JAMES MILLETT, 171 East Seventeenth street.

Church of the Holy Trinity, Brooklyn Heights, will be open for a third Service on Sunday evening, October 28th, at 7½ o'clock, and will be continued open every Sunday evening until further notice. At the third Service the seats are free.

October 22, 1855. oct25-2m

The Misses Rohr have removed their Boarding and Day School for Young Ladies from No. 134 West Thirty-Fourth street to No. 151 same street. For particulars, see advertisement. jy26 tf

ACKNOWLEDGMENTS.

Chippeway Mission.

The undersigned gratefully acknowledges the receipt of the following offerings, viz.:

$20, from Sunday School of Zion Church, New York, Rev. Richard Cox; per Thos. N. Stanford, Esq., to 4th of October, $2.50, from Sunday School of St. Cornelius' Church, Fort Columbus, N. Y.; $20, from a friend, per Rev. E. A. Nichols; $10, from Rev. E. C. Murdaugh, Md.; $10, from St. Paul's Church, Brookfield, Conn.; $5, from T. R. Ingalls, Esq., Greenwich, N. Y.; $2, from St. Thomas', Bath, W. N. Y.; $40, from N. S. S.; $10, from St Paul's, Constableville, W. N. Y.; $50, from a female member of Grace Church, Baltimore, Md., Rev. A. Cleveland Cox.

J. LLOYD BRECK, for the Chippeway Mission.
St. Columba, Minnesota Territory, October 29, 1855.

New York Bible and Common Prayer Book Society.

Trinity Church, Fredonia, W. N. Y., Rev. Israel Foote, $3.85; Samuel P. Bell, a subscriber, $2; Thos. C. Butler, a subscriber, $2; Rev. Wm. G. French, Clove, Staten Island, $1. Total, $8.85.

THOS. C. BUTLER, Treasurer, 55 East Thirteenth-street.

Protestant Episcopal Tract Society.

Trinity Church, Fredonia, W. N. Y., Rev. Israel Foote, $3; Saml. P. Bell, a subscriber, $1; Thos. C. Butler, a subscriber, $1; remittance from Henry Roussell, Toronto, Canada, $6.25. Total, $11.25.

THOS. C. BUTLER, Treasurer, 55 East Thirteenth-street.

Episcopal Orphan Home.

The Ladies of the Episcopal Orphan Home gratefully acknowledge the following donations:

3 barrels of apples, from the Misses Jones, of Hurlgate; 1 bell for matron's table, from Miss Hunter, of the Sixth Avenue Asylum; 68 wash cloths, from Miss Hollingsworth; 1 piece of woollen flannel, 1 large remnant of canton flannel, 1 ditto of woollen plaid, and a quantity of remnants of calico, delaine, &c., from A. T. Stewart & Co.

Donations in money may be left at Stanford & Swords, 637 Broadway.

Donations of clothing, groceries, furniture, &c., will be thankfully received at the Home, 74 Hammond street.

New York, November 10, 1855.

BUSINESS NOTICES.

Thomas Dugan, General Furnishing Undertaker,
OFFICE, 848 BROADWAY,
(East side, a few doors below Fourteenth street.)
oct11-3m

Prince's Protean Fountain Pen.—Just the thing for correspondents, entry clerks, merchants, banks, clergymen, hotel keepers, and all who are constantly writing. The material is incorrodible, and under Goodyear's Patent. The reservoir is filled with ease and rapidity, supplying the pen with from four to ten hours' constant use, and saving one-half the time.

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T. G. STEARNS, General Agent,
nov15-1y No. 271 Broadway, New York.

Fall Style for 1855, now ready at the New Hat Company's, 146 and 148 Nassau street.—Best quality THREE DOLLARS only. The public are invited to call. We sell a single Hat at wholesale price. ☞ Call and see. ☜ nov8-4t

Patent Marble Mantels.—A Clear Saving of Fifty per cent.—This article is a chemical combination of the various oxides with marble dust, so that it can be moulded into any form, in imitation of the choicest Italian Marbles; when exposed to the action of the atmosphere for 15 or 20 days, it becomes as hard as marble that has stood for ages. The colours being mineral, and intimately mixed throughout the whole body, and the article having been twice calcined, it resists the action of oils, grease, heat, or acid, better than marble itself. Mantels sent to all parts of the country at prices ranging from $8 to $40. Manufactured by

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my31-1y 38 Canal street, opposite N. H. R. R. Depot.

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au23-3m Nos. 135, 137, and 139 Water street, New York.

ADVERTISEMENTS.

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nov15-3t*

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GOVERNESS.—A LADY FROM SCOTLAND, MUCH experienced in teaching, wishes for an engagement in a private family. In addition to the usual English subjects, she is qualified to teach Music, French, Italian, and Drawing. The best references can be given. She has no objection to the Southern States. Apply (postpaid) to the Rev. J. BUTLER, A.M., Hamilton, Canada West.
October 29, 1855. nov8-3t

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je21tf ROBERT NISBETT.

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je21-1y

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